

THE MESSENGER.

Dr A H Strickler
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"AS THE TRUTH IS IN JESUS."

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Poetry.

EPIPHANY.

Seraph tones the anthem raise,
Praise to Christ, eternal praise.
Praise Him, all ye hosts above,
Praise Him for His boundless love.

When He came to us below,
Bore our sorrows, felt our woe,
Triune messenger He came,
Triune worship here to claim,
Wouldst thou know the honors great
Mingled in His high estate?
Hark! the seraph voices sing,
Christ, our Prophet, Priest, and King.

When our Saviour came to earth,
When He chose His humble birth,
Wise men brought their offerings meet,
Laid them low at Jesus' feet.
To the King they brought the gold—
Sign of wealth and power untold;
Frankincense, the offering best
Fitted for our great High Priest.
Spicy myrrh, the last was brought,
Meet for Prophet's bitter thought.
Offerings three to One they bring,
Christ, our Prophet, Priest, and King.

Christ, our Prophet, who foretold
More than sagest men of old.
Earthly visions, they were given;
Jesus prophesied of heaven.
Christ, our Priest, who, by His one
Offering of Himself alone,
Made a sacrifice so free,
All, through it, may pardoned be.
Christ, our King, who reigns above,
Ruling in the heavens with love,
While to Him the angels sing,
Christ, our Prophet, Priest, and King.

While upon this earth we live,
Reverence, love, and fear we give.
Reverence for the Prophet's power,
Who foretold His own death hour.
Love, of all the three, the best,
Bring we to our great High Priest.
Fear and worship, as most meet,
Lay we at our Sovereign's feet.
But, when risen to heaven above,
All else will be lost in Love.
Praise to Him we then will sing,
Christ, our Prophet, Priest, and King.

Communications.

For The Messenger.

ORIGIN AND HISTORY OF THE REFORMED CHURCH.

By Rev. J. W. Santee, D. D.

It is proposed, to furnish, for the readers of the MESSENGER, a condensed history of the Reformed Church, believing that there are many members, not only of the Reformed, but of other denominations, who are not properly informed as to the history of that wonderful reformed movement starting in the XVIth century.

From the beginning, the Lord had a people, peculiarly His own, of which we have the history in the Old Testament, and when the Shiloh came, the seed of the woman, the Messiah, the sent one from God, this old order, comprehending this people, was not destroyed, but was taken up into the new, the higher, and types and shadows gave way to reality and to substance. The Sun of Righteousness, in all His glory, commenced, and is now shining. Here commenced the New Testament history, and while the Old was looking forward toward this great central fact, this New is looking back, as well as forward to its final completion. What we are to see and understand is, that all this history, both old and new, makes but one stream—but one people. After the New Testament history, follows apostolic and early Christianity—that period in which the Apostles lived and their successors after them. Every age had its peculiarities. Opposed as Christianity was, hated and persecuted by fanatical Jews and heathen, with its intrinsic moral and spiritual forces

it made its way onward until, Anno 311, under the Emperor Constantine, when it was legalized and was allowed quietly to exist. Christianity now commenced to establish itself—it began to spread over nations and empires, and during the Middle Ages (from A. D. 590 onward) it laid hold on the Germanic nations of northern Europe, civilized and Christianized them. During this period, we have the establishment of the Papacy, with its wonderful system, perpetuated until now. This period of the Middle Ages, is not the dark period, as sometimes styled, but is especially rich, and is the period in which preparation was made for another advance. It is said, and no doubt truthfully, that the Roman Catholic Church became corrupt and sorely needed reformation, and for this great movement, undertaken afterwards, the foundation was laid far back and long in advance of the reformation. But during this period of the Middle Ages, as before, the Lord had His people, and we have here the same Holy, Apostolic, Catholic Church, which existed in apostolic days. There is one Church, one stream carrying in its bosom its precious freight all along, over the whole period of the Middle Ages down to the time of the Reformation and onward always. Eph. 4: 4, et seq. Matt. 28: 20.

But the Church, essentially holy and pure, ever attempts to eliminate the false, the untrue, and the impure. Accordingly when corruption had fastened itself on the body, voices in her own midst, who were faithful and true to the Master, were raised and were loudly calling for reformation. "Who will grant me," says St. Bernard, "before I die, to see the Church of God such as she had been in the primitive times." In the time of the Council of Vienna it was laid down as a groundwork to this assembly "to reform the Church in the head and the members." Cardinal Julian, represented the disorders, chiefly of the clergy of Germany thus: "These disorders excite the hatred of the people against the whole ecclesiastical order, and should they not be corrected, it is to be feared lest the laity, like the Hussites, should rise against the clergy, as they loudly threaten us." Then more emphatically he said, "I see the axe is at the root; the tree begins to bend, and instead of propping it whilst in our power we accelerate its fall." "Bodies and souls will perish together. God hides from us the prospect of our dangers, as He is accustomed to do with those whom He destines for punishment; we run into the fire which we see lighted before us." These are pregnant voices. A reformation had to come. But let not this be mistaken. The reformation of the XVIth century roots back into the Middle Ages, where the way was preparing for this movement, which was not made nor effected by one man. These significant voices were taken up and voiced throughout the land, gradually crystallizing in the uprising of the people, and the result was that wonderful movement. In the reformation period, again, there was no new organization, no new Church was founded, it is the same old, holy, Apostolic, Catholic Church, as before, one Church always.

In the bosom of the Church of the Middle Ages, with such men as St. Bernard, Gerson, Peter D'Ailly, and others, appeared Ulrich Zwingli, a man of learning, zeal and piety. He appears to have been, in every sense of the word, a Christian gentleman. He began to preach reformation views as early as 1516, first at Einsiedlen and afterwards at Zurich, Switzerland, just one year before Luther began the reformation in Germany. In Switzerland and Germany, we have the cradle where the reformation work commenced, out of which comes the German Reformed Church in this country, and is therefore an unbroken, historical continuation of that part of the reformation movement of Germany and Switzerland. The Reformed Church is not of yesterday. She is not a new Church, or a new order. Not a Church drawn from the Bible, nor coming directly from heaven, but is the continued life stream of the old, apostolic, holy, Catholic Church, and is that old body, reformed, purified, purified. The Reformed Church is hoary

with age, numbering heroes and martyrs in her communion. The reformers, Zwingli and Luther, were of one mind regarding the errors and corruptions of Rome, and were bent on reform, "but they differed in temperament, moral character, education, political and social relations and in psychological organization." Because of this, these men are types of two tendencies in theology, worship, church government and practical life.

After the rubbish had been removed—abuses corrected, then came the settling of doctrine and of worship, all of which had been obscured in the Romish Church, these were to be restored to the people and put into their proper place. This required time and created much discussion and bitter feeling. Among these questions in controversy, the most important and prominent one was that of the Lord's Supper. That forms the center around which the religious war of that period raged.

TO BE CONTINUED.

For The Messenger.

FOREIGN MISSIONS.

The following interesting letter will be read with great satisfaction, by the friends of Foreign Missions throughout the Church. T. S. J.

MISSION HOUSE, Tokio, Japan.

My Dear Doctor:—I can write but a few lines to let you know that things are moving on. My work in my first preaching place is steadily improving. The gospel is working its way as heaven, and I am often made very happy by the good evidences of good being done. My Sunday-school is growing nicely, and I have taught a number of them how to sing several hymns, and the Lord's Prayer, Commandments, Creed, and many other things about our Saviour, which are suitable for children to know. I wish you could see my school just as it is, for I can not begin to describe it. It would take me a long time to tell you all I see, and then I am afraid you would get a very imperfect idea of it. But I must try when I get a little more time.

Last Sunday one of the land holders in the community came with his two children, and stayed throughout the service, and was much pleased. I gave him one of the Gospels to read from my little circulating library, and he left evidently well pleased. After Sunday-school a Japanese lady of good rank came in from the hotel, to inquire what she must do to be saved. She has been sick for some time, and is perhaps near her end. It was indeed a very serious thing to be asked this of a heathen, and I was wonderfully happy to have the privilege to point her to the Lamb of God that taketh away the sins of the world. It was done feebly enough to be sure, but it was done with all my heart. She was an attentive listener, and she said she understood me. My teacher has spoken to her also, and has hopes that she will be given the gift of saving faith. The people are gradually coming to know of the place, and gradually it is taking hold of them, and after a time I hope to have a nice place and good audiences. After the close of my work, on my way home I distribute tracts. I have last month distributed and printed almost 7,000 tracts. This is a grand work and I believe will do a good deal in the way of calling the attention of people to religion. It is looked upon with favor by all others. There is no better way of getting acquainted with the city. I am acquainted in places where men who have lived here a long time have not been, and I get to know places and people.

I always keep my eye open for good points for schools and preaching, and I have availed myself of another which I think will be an excellent place for a school, and preaching place and Sunday-school. I could not rent it, and so bought it for \$90, which was very cheap. It was a school before of 200 children, but the teacher died, and the school went down. It is two story, and can accommodate 200 children, and also room for my teacher and his wife to live in to see after it. I bought the place, in the name of my teacher's daughter.

I am opposed to buying property under the present arrangement, but I was extremely anxious to have this place, as a school and preaching place, that I might

begin under favorable auspices, so that I bought it at a price, which could not, in any way be a great loss to us. The location is excellent, and I am in good hopes of getting a good school there which I hope to make the beginning of a church. I have to spend something from time to time in repairs and school furniture and for a Japanese teacher whom I hope to secure to do the teaching in Japanese and Chinese, while I shall attend to their religious instruction. I have not bought the land. This would cost from three to five hundred yen, because of its location. This school is very near Nihon Bashe, the central bridge of Japan, the point from which all distances in Japan are measured. It is perhaps the most thickly populated part of the city, and an excellent location for a school. My teacher will live there to take care of things, during the night and come to me every day, to do my regular work. I will engage a Japanese teacher to teach, as teaching is done ordinarily in Japanese schools, and I will have the children pay for their schooling as they do elsewhere, and I am in hopes that the income from the children will in time pay for keeping it, so that there will be very little outlay of money for us. I mean to preach there once or twice a week after it is once fairly begun, and hold Sunday-school regularly.

I am very happy in my work. There is not a position in America, not excepting the Presidency, for which I would exchange my work here. I am very anxious to have some one here to help me, and I hope it may not be long before there will be some one here. I don't think for a moment that the Church is going to let me here alone much longer. We are all well, and moving along from day to day in our regular work.

Yours respectfully in Christ,
A. D. GRING.

Selections.

AMERICAN RICHES.

Harper's Easy Chair for January, in speaking of the manner in which the great millionaires of the country are regarded by the masses, says that "this feeling is not jealousy of immense riches, nor hatred of their owners merely as rich men, but it is the instinctive hostility to enormous public powers not directed to public ends." This might be included in the more comprehensive statement that whatever dislike there prevails against rich people arises from an improper use of money. There is no difficulty in understanding why there should be a popular feeling against men who are supposed or are known to have secured certain legislative favors by the use of money which they could not have obtained otherwise, nor is there any mystery about the dissatisfaction which prevails at the injustice which frequently enables money to outweigh personal merit in the balance. We look with disapprobation upon the criterion by which Senatorial timber appears to be judged in Colorado and Nevada, and there is a well-grounded and salutary uneasiness in regard to the increasing use of money in elections, and the consequent favor shown to those from whom it can be secured.

Here are causes for dislike against a certain class of rich people which it requires no particular sagacity to discern, and the odium perhaps extends to those who do not deserve it. But there are less prominent and still more powerful causes that deepen the antagonism between the rich and the poor in every day life. These are the wastefulness of the rich and the lack of consideration the vulgar among them have for the feelings of those less favorably situated. In one case there is seen the wanton misapplication of money, and in the other an implied contempt that goes to the heart and makes an enemy in a flash. The lack of consideration for others is the unfailing sign of the spurious nature of assumed gentility. Those who are so unfortunate as to be naturally afflicted with this lack can only overcome it by culture, and as culture and pecuniary success are not associated together as a usual thing in this country, there is probably more overbearing and insolence con-

nected with the idea of wealth in the United States than anywhere else.

The gaudiness and bad taste displayed by one bediamonded bundle of pudginess, lace, velvet, and shoddiness is sufficient of itself to create a prejudice against wealth. The obtrusiveness which is witnessed on the street every day, the worthlessness of those sons of rich men who have only had sense enough to get rich and not to prevent their children from growing up in idleness, the flaunting and the glitter and the coarseness of misplaced money, all contribute to the general sense that something is wrong in the distribution of the world's goods. And there certainly appears to be prima facie evidence which leads to that conclusion. Where there is a manifest and heartless throwing away of money in the eyes of poor people to impress them with an idea of superiority the display is certainly not calculated to give rise to Christian feelings. If the weight of all this in the formation of popular sentiment could be ascertained it would be found doubtless to be greater in the aggregate than the abuse of power brought about by money in Legislatures and in the management of corporations. The effect may be likened in a degree to that which Andrew Fletcher of Saltoun attributed to songs as compared with laws, when he said that if he could make the former he cared not who made the latter.

The Americans have accomplished great things, but it cannot be said that they have learned to grow rich gracefully. Our families, in a pecuniary sense, may be said to go up like a rocket and come down like the stick, after a great fizz of pyrotechnics has been made in the air. It is a good deal harder to learn how to be rich properly than it is to get rich, and not until the former art is learned will the antagonism between the so-called upper and lower classes disappear. The wealth that is unobtrusive, that founds libraries, endows colleges, sustains public charities or means of cultivating the general taste and intelligence arouses no hostility. Wealth in the hands of one who has consideration for the self-respect of others, who does not waste even if he be not liberal, does not excite antagonism. When wealthy parents generally acquire strength of mind enough to fit their children for the responsibilities which will rest upon them as owners of property, a long step will have been taken in the proper direction. Some English families have succeeded measurably well in doing this, thus proving their right to be aristocrats. If an American family of great wealth has so succeeded the case is a remarkably rare one.

The artistic sense is continually outraged by American wealth. Where we crave elegance—even to the poor "a thing of beauty is a joy forever"—we get only "loudness" in many cases. "We will not grudge you your riches," say the masses, "if you will not offend us with them. On the contrary, if you use them wisely in your hands should they rest." This is the sum and substance of the situation.—*St. Louis Globe Democrat.*

ALL IN CHRIST.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us He takes purity and goodness and holiness as a whole, and by putting the inspiration of childhood to God and the hope of eternal life into our lives, He sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall.*

Family Reading.

WAITING.

Where the sunlight and the shadow
Strive throughout the day,
Happy children in the meadow
Gaily laugh and play;
Boasting one above another,
As they idly roam,
How will each surpass the other
When their ships come home!

We, who smile at childish prattle
With a stately air;
We, who fight a sterner battle
With our daily care—
Though a prudent, grave adviser
Each himself may deem,—
Are we really so much wiser
Than the children seem?

Have we not, alas, how often!
Through departed days,
Watched for cold, gray skies to soften
Into golden haze?
Looking o'er life's troubled ocean,
White with angry foam;
Waiting through the day's commotion,
Till our ships come home?

Hope, that shed a fuller splendor,
O'er us as we went;
Love, that gleamed so true and tender
With a clear content;
Wealth that might be had for winning,
Peaceful heart and brow:
These were ours at life's beginning—
Are they with us now?

Still, the children's happy laughter
Ripples in our ears;
Heedless they of what comes after,
Careless all of fears.
Youth and age are linked together,
Onwards as they roam,
Waiting both through changing weather
Till their ships come home.

—Golden Hours.

WHAT THE FLOWER-SEEDS SAID.

A number of flower-seeds were once lying in a flower merchant's back shop, which was situated in a dark, gloomy street in the heart of a great city. The seeds, sorted according to their kinds, were laid away in little colored wooden boxes, labeled, and placed in a drawer. There were rose seeds, and violet seeds, and mignonette, and tulip, and sun-flower, and dahlia, and forget-me-not seeds; in a word, all sorts and kinds. They were mostly ugly looking things, brown, or black, or yellow; of different shapes and sizes, some as small as the point of a needle. But I must tell you that, notwithstanding their insignificant and uninteresting appearance, these were very wonderful seeds; for they could think, and could communicate their thoughts to one another. Very wise, philosophical thoughts did some of them have, while some were more superficial in their conversation. Others, again, were quite poetical, and what the Germans call *schwärmisch*, in their notions of things. In fact they expressed a vast variety of opinions upon various subjects, just as we ourselves do in this talkative world of ours.

They had never been out of the gardener's back shop, and therefore did not know everything about the outer world; nevertheless some of them spoke as if they were acquainted with pretty near all things that existed in the universe.

One question interested a few of them very much indeed, as it is but natural that it should interest both seeds and men; viz., "What are we? what is to be our future? Are we only little specks of matter? or is there something concealed in us, a mysterious future existence that we cannot understand, and that is entirely beyond our observation and experience?" It was known among them that sooner or later their destiny was to be taken out of their familiar home; out of their colored boxes, than which they had never seen anything more beautiful; away from the light of the back court, which seemed to them so dazzling; and to be laid out into the cold, damp earth somewhere, to sink down into nothingness, out of sight and hearing; decomposing, alone in the darkness. They had formed friendships and attachments, these poor little seeds; but they did not know how soon the gardener would come and do this dreadful thing to them.

It was strange, some of the seeds who thought themselves the wisest didn't seem to care at all about being carried away and buried in such a horrible manner. They said that it was the seed's mission to live its glorious life out in the colored box of the gardener's back shop, and then to be hidden away in the darkness to decay, to be transformed later into other substances and, perhaps, in the coming ages to form a part of some other little colored boxes, destined to hold other seeds, or even to form part of other seeds themselves. One of them, having a decided poetical turn of mind, expressed her views in poetry thus:

"Oh, may I join the choir invisible,
Of those immortal seeds, who live again
In seeds made better by their presence;
So to live is heaven!"

Now this was very fine poetry, and many thought it was very sensible too.

Some of the seed philosophers proved, entirely to their own satisfaction, and in the most profound and learned manner, that all idea of a seed preserving its identity after its dissolution was absurd and unscientific, and that the theory that a seed might develop into something more perfect, of which it then and there was, so

to speak, but a prognostic, was too foolish a notion to be entertained by any sound seed mind. These speakers had studied seed physiology most thoroughly and wonderfully. They had penetrated into all the mysteries of seed anatomy. They had dissected other seeds. They delivered lectures upon nucleus, the testa and tegmen. They laid bare the embryo, with its radicle, plumule and cotyledons; they discoursed much upon the albumen accompanying the embryo, and serving for its nourishment; they knew every possible thing about its chemical compounds, etc., etc. Some little seeds, however, who had also not been idle with their thoughts, asked,

"But what is life? What force has formed this embryo within us that seems a prophecy of something hidden in our being, the origin of which we cannot explain? What is life?"

But one of the wisest among them answered with a self-complacent smile:

"What is life? Why, life is only the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with eternal co-existences and sequences; nothing else!"

This, of course, convinced many that they had no hope of a future life, and seemed to them so profound an argument that they gave up all faith in an old unscientific superstition, formerly believed in (before they knew what life was), that seeds were destined to become something higher and better and to preserve their identity. Still, a few clung to the old visionary theory. One little violet seed in particular, the most modest and unpretending of them all, maintained that, although she knew herself to be of no worth, she felt a conviction which would not be suppressed, which no scientific argument could destroy, that in her little brown shell was hidden another life, and that when she was taken away from her home and buried out in the cold earth, she would one day awaken to another existence as much more beautiful than the life she had led in the gardener's back shop as seed fancy could depict. She could not tell what it would be, nor how it would be, but she said she had strange presentiments of purer air, brighter light, more life, more joy; a faith that something which seed eye had not seen, nor seed ear heard, and which had not entered into the heart of seed, had been prepared for her. The philosophers smiled, some with scorn, some with pity, and said:

"Those are just the fancies for weak little violet and daisy seedlings like you. We would not take those fancies from you, but we, sunflower, dahlia and tulip seeds, are beyond the necessity of believing in such idle tales."

Another one of the very wise ones kindly condescended to remark to the little violet seed that she was talking nonsense when she spoke of a living power within her, for that "a mass of living protoplasm was simply a molecular machine, the total result of the working of which, or its vital phenomena, depended, on one hand, on its construction, and on the other upon the energy applied to it; and that to speak of vitality as anything but the 'name' of a series of operations was as if one should talk of the horology of a clock."

Not abashed by this learned remark, sometimes the little violet, primrose, and daisy seeds would have quiet conversations together and speak of their hopes and aspirations. They had heard somewhere of gardens where were wonderfully bright and beautiful things, unlike anything they could dream of. They thought so much of all this and comforted one another so sweetly with these words that they almost longed to be taken away and hidden in the dismal ground.

Most of the seeds, however, did not think at all about these matters, and were quite content to remain in doubt about their future, or to positively believe that when once in the earth there was nothing for them and theirs but corruption. This is the strangest thing I have said yet, the most impossible to believe, isn't it?—but, then, you must remember, this is only a story.

Well, at last the great day came. There was to be a park laid out in the neighborhood. It was to be made a perfect paradise. The gardener took our little friends away from their home. He carried them to the garden in a dark box, where they could see nothing. Then he carefully took them out and strewed them in the earth. The little violet and daisy seeds, as they looked their last upon each other, felt a mysterious thrill pass through their whole being and murmured a tender farewell. One said: "We shall meet again," and it disappeared under a shovelful of dark earth that hid it from the light. Another whispered something it had once heard: "Even Solomon in all his glory was not arrayed as we shall be," then it sank down into the grave. The others also went to their last abode; the scornful, the frivolous, the thoughtless, all vanished from sight. Days, weeks passed. Cold winds came, storms flew across the sky, then the warm sun shone again; no change, no stir—no sign! Yes, the philosophers were right, they must be gone forever!

But oh, wonder! When the fullness of times was come what a scene was there! What rejoicing, what pouring out of thanks, what rapture! In the blessed sunshine, under the azure sky, in the crystal atmosphere, what things of beauty were yielding their leaves and buds to the will of the breeze! Yes, there was our same little violet seed, but how transformed! "Look at me, oh my sister!" exclaimed she; "see my opening flowers, the rich coloring of my leaves! Do you not note

my delicious perfume? Do I look like the brown seed that was put into the ground? And yet I am the same. Do I not know you, my sister, my beloved? Give me the resurrection kiss!" and their blossoms gently touched each other. There were the rose-tinted daisies, colored like the clouds at break of day; the lilies of the valley, the forget-me-nots, all with their own sweet transfigured individuality. Only the transfiguration of what had always been hidden in the germ, although the little seed-dissecting knife had never been able to discover it, nor the seed microscope to fathom its wonders. And the butterflies came and fluttered over the fair flowers, themselves the very blossoms of darkness and death, yet now all brightness and life; and then the nightingale's song, the murmur of the brook, the play of the sunshine in the foliage, the silver clouds floating by, the diamond dew-drops, the velvet lawn—so much joy—so much glory. It was almost too much; and the lilies and daisies and their lovely companions bent their heads, bowed down as it were by the weight of the fulfillment of those exceeding great and precious promises which some of them had cherished in their hearts even in the gardener's old back shop.

And the wise ones! I never like to think about how some of them will feel some time, and so I will leave our poor, little, sad philosophers to their reflections, whatever they may be!—*Christian Union.*

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories and poems to the children, and now she wants a few cheering words for herself. When evening comes, how often we hear the mother say, "O I am so tired, and yet I have accomplished nothing to day! The children take all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By-and-by the little ones will grow to be men and women. They will arise up and call you blessed. The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of all their childhood. Whittier has beautifully described the patient, faithful mother, in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed,
Like fairy blossoms grew.

Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

And half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here."

—Evangelist.

MIND YOUR DUCKS.

"What's your mother's name?" said the school inspector to a little girl. The child could not answer the question in that form, and so the gentleman put it into another shape—"What does your father call your mother?" The girl replied, "He calls her 'Duckie,' sir." Here was a capital sign of a happy household; no wife-beating there. Happy is the household where such endearments prevent hard words and cold chidings. "Husbands, love your wives," The Scriptures bid you, and therefore do not be backward in it. A house can never be a home, if love be wanting.

Mothers often call their children "little ducks," and yet they are not best pleased when the youngsters prove that they are right by paddling in the mud. Many "little ducks" seem to be dreadfully afraid of water, and fight shy of being washed. When they do so they are ducks no longer.

Petting spoils children. A mother's duck often grows up a goose. To let children have their own way is to lead them in the wrong way. Young colts must be broken in, or they will never be worth their keep. Houses where there is no government are full of quarrelling and unhappiness. Obedience is the source of comfort: a family where there is no head is a terrible sight. Some fathers are like old Eli, who did not restrain his sons; and as sure as they live it will come home to them, and their children will break their hearts. When children sin and parents do not chastise them; God will not hold the parents guiltless, but will visit them for the iniquity of their sons and daughters. It may be painful to speak sharply now, but it will be far more painful to see them perish hereafter. John Ploughman loves the boys and girls, and therefore for their good he entreats fathers and mothers to bring them up in the fear of the Lord, that they may live to glorify His name. Years ago, parents were often too severe; but now the fault lies in the other direction. Keep the happy medium. Rule by

love. Mind that you do rule, but mind that your sceptre is as gentle as it is strong.
—C. H. Spurgeon.

WHY SHOULD I FEAR?

Nobody has spoken more justly on the subject of dress than Sidney Smith, who was as wise as he was witty. He laughed at the absurdity which would tell a girl that beauty is of no consequence.

"Beauty," he said, "is of value. A girl's whole prospect and happiness in life may often depend upon a new gown, or a becoming bonnet, and if she has a grain of common sense, she will find it out. The great thing is to teach her their just value, and that there must be something better than a pretty face under the bonnet, if she would have real and lasting happiness."

There is no surer expression of character than dress. It gives evidence, which none can dispute, of wisdom or folly, of refinement or the want of it; and since it is an indication of what we are, its edicts have their place among the minor morals.

Taste and elegance are not always signs of frivolity, or even of an absorbing interest in the fashions.

We have in mind one girl, fair and sweet of nature, and of far more than ordinary intellectual power, whose dress is elegant enough for a royal drawing-room, and yet is so simply worn as to seem to belong to her, as petals belong to a flower, and to express her character as words express a thought.

One day she sat with us in her soft raiment, her dove-colored robe falling around her slight figure, her pale blue feathers framing her hair and gentle face.

Looking at her, it seemed as if she must have found some special sweetness in life, which would make it specially hard to leave it.

"Do you not dread to die?" we asked, suddenly giving words to the thought which had possessed us.

It was a smile of strange, half unearthly loveliness that crossed the young face as she answered:

"No; I dread more lest I should live too long, and wear out the body that clothes my soul. I dread that just as I should dislike to wear these clothes till they are shabby," and she touched the soft dove-colored draperies that fell about her.

"Then you have no fear of entering into the new, strange life?"

"What should I fear?" she answered, "since, here or there, I must always be in my Father's world; for I love Him, and I believe that He loves me."

The glory of a hope so strong as to be certain, lit up her serene eyes, and we saw that to her, indeed, the life was more than the raiment; and that a girl might blossom like a flower, and be as a flower unconscious of her beauty, and ready for whatever wind from heaven might sweep away the outward adorning from the loving and waiting soul.—*Companion.*

THE BRIGHT REAPER.

I saw the years, like bright autumnal leaves,
Fall on the frosty path of ages flown;
And there an angel bound them up in sheaves,
As one who garners in the fields alone—
As one who garners quietly, and sings
A song that all the hush with music thrills,
While breezes low waft slumber from their wings
And twilight listens on the lonely hills.

Among the leaves the sailing spirit found
Were some as fair as sun and dew could form,
But there were some her gentle fingers bound,
That withered were and sere with rain and storm.

Then I was sad, because I knew that I
Had wasted there full many a precious year;
The angel paused in pity at my sigh,
And, knowing all my thinking, said, with cheer:

"Fear not! the Future still shall bring thee
leaves,
And if thou keepest them but sweet and fair,
Then will I lift the withered from my sheaves,
And place, instead, the bright and lovely
there."

In what the angel said I was consoled.
I raised my head; her smile upon me beamed.
She passed; I stood as one who in the cold
Awakes, and misses some sweet thing he
dreamed.

CONTINUOUS PROVIDENCE.

Providence has no Sabbath. No night suspends; and from its labor God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to renew its strength, by night and by day it throbs every pulse; and constantly supplying nourishment for the frame, with measured, steady, untired, stroke, it drives the blood along the bounding arteries, without any exercise or will on our part, and when the consciousness of our own very existence is lost in dreamless slumbers.

If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the inspired volume. There is an unslumbering eye upon us; there is a heart of infinite love beating responsive to every need of our earthly life; there are arms of Omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us com-

mit all our interests to the keeping of our heavenly Father.—*Dr. Guthrie.*

A STRANGE MESSENGER.

A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his head-dress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart, that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, whilst in the ocean's depth, a repentant, converted and (as he was assured) sin-forgiven man. Saved at the bottom of the sea.

A PASSPORT.

A foreign exchange with the heading, "The New Testament used as a Passport," tells the following interesting story:

A German workman and his wife emigrated from Kulm, in Eastern Prussia, to America, leaving behind them three children—a boy of ten years, and two little girls, seven and four respectively. In the course of time they expressed a wish to have their children with them, but they had no funds with which to carry it out. The sea passage, being secured, the three little pilgrims were allowed to tramp their way from Kulm to the port of departure, with next to nothing but a little Testament given them by their aunt, inside the cover of which were written the names of the children, and underneath the words, "Christ says, 'Whoever ye do to one of these little ones, ye have done it unto me.'" This was most productive of sympathy and direction, by which the children were safely placed on board the vessel which was to transport them to the New World.

The untutored mind has often a short way of taking hold of great truths which men of culture might covet. Here is an illustration touching the order of nature. A minister asked an old negro his reasons for believing in the existence of God.

"Sir," said he, "I have been here going hard upon fifty years. Every day since I have been in this world I see the sun rise in the east and set in the west. The North star stands where it did the first time I saw it; the seven stars from Job's coffin keep on the same path in the sky, and never turn out. It isn't so with man's work. He makes the clocks and watches; they may run well for awhile, but they get out of fix and stand stock still. But the sun, and moon, and stars, keep on the same way all the while."

"The heavens declare the glory of God, and the firmament sheweth His handiwork."

The believer, lifted by the power of the Holy Spirit out of the attraction of Christ, gravitates upward. He no longer needs a whip or spurs to urge him, but the magnetism of love draws him sweetly, yet mightily, onward toward the King in His beauty.

Useful Hints and Recipes.

APPLE FLOAT.—Prepare twelve tart apples as for sauce. When cold, add two whites of eggs, beaten; then beat the whole till quite stiff. Have made previously, a soft custard with the yolks. Put the apple in the custard. Serve with cream or good milk.

QUEEN OF PUDDINGS.—One pint of bread crumbs, one quart of sweet milk, yolks of four eggs, piece of butter size of an egg. Flavor and bake. Beat the white of an egg to a froth with a cup of pulverized sugar. Spread over the pudding a layer of jelly, pour the eggs over and brown lightly. Serve with cold cream.

CHOCOLATE JUMBLES.—One and a half tea-cups of white sugar, one-half a tea-cup of sweet cream, one-half a tea-cup of butter, one tea-cup of chocolate, half a tea-spoonful of soda dissolved in cream, one tea-spoonful of cream of tartar, one egg. Work very stiff with flour; mix the chocolate and cream of tartar in the flour; roll thin, cut with a cutter.

SCOTCH CAKES.—An Evening Post "Household Hint" says: Scotch cakes are economical so far as eggs are concerned, and if made with care will melt in the mouths of children. To one pound of flour allow half a pound of butter, and a quarter of a pound of sugar; let the butter stand in a basin near the fire to soften, but not to melt; when soft, rub it and the flour together, then knead in the sugar. Roll out in a sheet half an inch thick; cut out cakes about two inches square, bake until they are a light brown. Put them away in a stone jar, and they will in a day or two gather moisture enough to be soft.

DAINTY HANGING BASKETS.—Cocoanut shells can be turned to good account for decorative uses. With a fine saw remove enough of the top to take out the meat and leave a nicely shaped cup. With rasp, file, sand-paper, elbow-grease and oil give good polish to the outside. Drill holes in the edge to receive wire or fine chains with which to suspend it from the ceiling. Fill it with good soil and sprinkle upon it seeds of Coliseum ivy, hang it before a window, and in a few weeks there will be an inexpensive ornament pleasing to everybody. For a larger and more elaborate hanging basket fasten three such shells together with wire through holes drilled in their sides. With glue or cement attach a bordering of acorns or small spruce cones around the edges. Plant in the cups German ivy, maurandia, smilax, or other graceful vines; morning glories or nasturtiums will give a pleasing show of foliage and flowers. In filling these or other flower-pots always put in a few stones, bits of coal, broken pottery or other rough substances at the bottom to afford drainage.—*Outing.*

Youth's Department.

JOHNNY'S OPINION OF GRAND-MOTHERS.

Grandmothers are very nice folks;
They beat all the aunts in creation,
They let a chap do as he likes,
Add don't worry about education.

I'm sure I can't see it at all
What a poor fellow ever could do
For apples and pennies and cake,
Without a grandmother or two.

Grandmothers speak softly to "ma,"
To let a boy have a good time;
Sometimes they will whisper, 'tis true,
T'other way when a boy wants to climb;
Grandmothers have muffins for tea,
And pies, a whole row in the cellar,
And they're apt (if they know it in time)
To make chicken pie for a "feller."

And if he is bad now and then,
And makes a great racketing noise,
They only look over their specs,
And say, "Ah, these boys will be boys."

Life is only so short at the best,
Let the children be happy to-day,"
Then look for awhile at the sky,
And the hills that are far, far away.

Quite often, as twilight comes on,
Grandmothers sing hymns very low
To themselves, as they rock by the fire,
About heaven, and when they shall go.

And then, a boy stopping to think,
Will find a hot tear in his eye,
To know what will come at the last,
For grandmothers all have to die.

I wish they could stay here and pray,
For a boy needs their prayers ev'ry night;
Some boys more than others, I s'pose;
Such as I need a wonderful sight.

—Exchange.

THE SLEIGH-RIDE;

Or, Two Ways of telling a Story.

Young people commit more faults from thoughtlessness than from intent to do wrong, and want of reflection leads children astray much oftener than want of principle. Indifference to the feelings of the aged, a proneness to make light of peculiarities, are, however, occasionally indulged in by the young; and, in the excitement of the momentary gratification which such merriment may produce, all thought of the wrong and all sense of the right are equally forgotten. The proverb of the wisest man saith, "The glory of young men is their strength; and the beauty of old men is the gray head." The strength of the young should protect and defend the beauty of the old. The hoary head should ever be respected, whatever may be the outward condition of its possessor; and neither sport nor ridicule should be thrown upon him whose enfeebled strength scarce suffices to bear the weight of the many years with which time has burdened him.

The following narrative, which is strictly true, illustrates what has been observed, and proves that the just recompense of a thoughtless fault may be much more speedily repaid to those who commit it than may be either expected or desired by them. The common saying of "waking up the wrong passenger" is peculiarly applicable to the case.

In one of the most populous cities of New England, some years since, a party of lads, all members of the same school, got up a grand sleigh-ride. There were about twenty-five or thirty boys engaged in the frolic. The sleigh was a very large and splendid establishment, drawn by six gray horses. The afternoon was as beautiful as anybody could desire, and the merry group enjoyed themselves in the highest degree. It was a common custom of the school to which they belonged, and on previous occasions their teacher had accompanied them. Some engagement upon important business, however, occupying him, he was not at this time with them. It is quite likely, had it been otherwise, that the restraining influence of his presence would have prevented the scene which is the main feature of the present story.

On the day following the ride, as he entered the school-room, he found his pupils grouped about the stove, and in high merriment, as they chatted about the fun and the frolic of their excursion. He stopped awhile and listened; and, in answer to some inquiries which he made about the matter, one of the lads, a fine, frank and manly boy, whose heart was in the right place, though his love of sport sometimes led him astray, volunteered to give a narrative of their trip and its various incidents. As he drew near the end of his story, he exclaimed: "Oh, sir, there was one little circumstance which I had almost forgotten to tell you. Toward the latter part of the afternoon, as we were

coming home, we saw, at some distance ahead of us, a queer-looking affair in the road. We could not exactly make out what it was. It seemed to be a sort of half-and-half monstrosity. As we approached it, it proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner was not disposed to turn out, we determined upon a volley of snowballs, and a good hurrah. These we gave with a relish, and they produced the right effect, and a little more; for the crazy machine turned out into the deep snow by the side of the road, and the skinny old pony started on a full trot. As we passed, some one who had the whip gave the old jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snowballs, pitched into the front of the wagon, and three times three cheers, we rushed by. With that, an old fellow in the wagon, who was buried up under an old hat, and beneath a rusty cloak, and one who had dropped the reins, bawled out: "Why do you frighten my horse?" "Why don't you turn out, then?" says the driver. So we gave him three rousing cheers more: his horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old creature; and so we left him."

"Well, boys," replied the instructor, "that is quite an incident. But take your seats; and, after our morning service is ended, I will take my turn and tell you a story, and all about a sleigh-ride, too."

Having finished the reading of a chapter in the Bible, and after all had joined in the Lord's Prayer, he commenced, as follows:

"Yesterday afternoon a very venerable and respectable old man, and a clergyman by profession, was on his way from Boston to Salem, to pass the residue of the winter at the house of his son. That he might be prepared for journeying, as he proposed to do in the spring, he took with him his light wagon, and for the winter his sleigh, which he fastened behind the wagon. He was, just as I have told you, very old and infirm: his temples were covered with thinned locks, which the frosts of eighty years had whitened; his sight and hearing, too, were somewhat blunted by age, as yours will be, should you live to be as old. He was proceeding very slowly and quietly; for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth, when he had periled his life in fighting for the liberties of his country; to the scenes of his manhood, when he had preached the gospel of his divine Master to the heathen of the remote wilderness; and to the scenes of riper years, when the hard hand of penury had lain heavily upon him. While thus occupied, almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed and even terrified by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In his trepidation he dropped his reins; and, as his aged and feeble hands were quite benumbed with cold, he found it impossible to gather them up, and his horse began to run away.

"In the midst of the old man's trouble there rushed by him, with loud shouts, a large party of boys in a sleigh drawn by six horses. 'Turn out, turn out, old fellow!' 'Give us the road, old boy!' 'What'll you take for your pony, old daddy?' 'Go it, frozen nose!' 'what's the price of oats?' were the various cries that met his ear.

"'Pray, do not frighten my horse,' exclaimed the infirm driver.

"'Turn out, then! turn out!' was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs, and three tremendous huzzas from the boys who were in it.

"The terror of the old man and his horse was increased; and the latter ran away with him, to the imminent danger of his life. He contrived, however, after some exertion, to secure his reins, which had been out of his hands during the whole of the affray, and to stop his horse just in season to prevent his being dashed against a loaded team.

"As he approached Salem, he overtook a young man who was walking toward the same place, and whom he invited to ride. The young man alluded to the 'grand sleigh' which had just passed, which induced the old gentleman to inquire if he knew who the boys were. He replied that he did; that they all belonged to one school, and were a set of wild fellows.

"'Aha!' exclaimed the former, with a

heartily laugh (for his constant good nature had not been disturbed), 'do they, indeed? Why, their master is very well known to me. I am now going to his house, and I rather think I shall give him the benefit of this whole story.'

"A short distance brought him to his journey's end, the house of his son. His old horse was comfortably housed and fed, and he himself abundantly provided for.

"That son, boys, is your instructor; and that aged and infirm old man, that 'old fellow' and 'old boy' (who did not turn out for you, but who would gladly have given you the whole road, had he heard your approach), that 'old boy' and 'old daddy,' and 'frozen nose,' was Rev. Daniel Oliver, your master's father, now at my house, where he and I will gladly welcome any and all of you."

It is not easy to describe nor to imagine the effect produced by this new translation of the boys' own narrative. Some buried their heads behind their desks, some cried, some looked askant at each other, and many hastened down to the desk of the teacher, with apologies, regrets and acknowledgments without end. All were freely pardoned, but were cautioned that they should be more civil for the future to inoffensive travellers, and more respectful to the aged and infirm.

* * * * *
Years have passed by; the lads are men, though some have found an early grave; the "manly boy" is "in the dead bosom of the ocean buried." They who survive, should this story meet their eye, will easily recall its scenes, and throw their memories back to the school-house in "Federal Street," Salem, and to their old friend and teacher, Henry K. Oliver.—*Massachusetts Teacher*, 1834.

SACRED ANIMALS IN INDIA.

In every larger city there are walled tanks where sacred crocodiles await the contributions of the pious. In Benares they subsist upon the rent of a real estate legacy, and occasional donations of the wealthy produce merchants. But even the poorest of the poor contribute to the support of the sacred baboons. The bhunder-baboon and the Hanuman (*Cercopithecus entellus*) have every reason to regard themselves as the primates of the animal kingdom, and man as an humble relative, gifted with certain horticultural talents for the purpose of ministering to the wants of his four-handed superiors. Northern India is dotted with mahakhunds or monkey farmers, where thousands of long-tailed saints are provided with shelter, respected attendants, and three substantial meals a day, on the sole condition that they shall renounce their sylvan haunts and bless the neighborhood with the influence of their holy presence. Sick monkeys are sent to the next bhunder-hospital, generally a well endowed and well managed institution, with a special *dheevadar* or responsible major-domo. The little town of Cawnpore has eight such infirmaries, Benares twenty or twenty-five, some of them with a sub-division for incurables and chronic dyspeptics!—*Popular Science*.

MABEL'S SECRET.

The first day of the New Year, and the children were quarreling! A bad beginning!

"Alice and Harriet, take your knitting-work. John and Henry, you may each bring nine armfuls of wood into the woodshed. Mabel, you may take your slate and write; and I guess, if they are let alone, the two babies will take care of themselves. Now, for half an hour, let us have silence. If any body speaks, let it be in a whisper."

So there was silence in the kitchen, except the noise the little mother made with her pie-making, and the occasional prattle of the two babies.

There was generally a good deal of noise at Number Thirteen; and sometimes—pretty often—it wasn't pleasant noise. The children were all young, and all wanted their own way. But they had learned to mind their mother.

Little Mabel sat with her slate on her knee, looking thoughtful. She wrote and erased, and wrote again with much painstaking labor. At last she seemed satisfied, and going to her mother, said, in a whisper:

"May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother.

Mabel hesitated and blushed, but held it up to her, saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes.

"You won't tell any body, will you?" entreated little Mabel.

"No, no, certainly not! It shall be a little secret between you and me."

She got a nice piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

Mabel copied it very carefully, and laid it away in the bottom of her handkerchief-box, saying:

"I shall see it often there, and nobody goes there but mother and I."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as Mabel's was empty, she saw the writing. It was so short that she took it in at a glance:

"Resolved, To Alwas spek pleasant when Ennybody speks cros."

MABEL FORD.

Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief-box, with a resolution written more neatly, but the same in effect:

"Resolved, That I will try this year to return pleasant words for cross ones."

HARRIET FORD.

It made a difference that was easy to see when two of the children began to practice this resolution. There was less of quarreling.

"That's mine! You better mind your own business!" said John to Harriet, one day, when she took up his top and was putting it in his drawer.

"But, John, mother wants me to clear up the room," said Harriet.

"Well, I want the top to stay there!" said John obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet pleasantly.

John was fully prepared for a contest. I'm afraid he would rather have relished one. He stared. Then he looked ashamed.

"What made you say that, Harriet?"

Harriet laughed and colored a little.

"Tell me! what made you?" John insisted.

"Come here, and I'll show you," said she.

She took him into the clothes-press, where was the row of pretty handkerchief-boxes, each labeled.

She opened little Mabel's, and took out the clean soft pile of handkerchiefs.

"Look there!" said she. John read.

"The good little thing! She never does quarrel anyhow," said John.

"So I thought I'd better put one in mine, too," said Harriet, and she showed hers.—*Youth's Companion*.

THE LITTLE BANANA PEEL.

By Robert J. Burdette.

Like a bar of the beaten gold,
I gleam in the summer's sun;
I am little, I know, but I think I can throw
A man that will weigh a ton.

I send out no challenges bold,
I blow me no vaunting horn,
But foolish is he who treadeth on me;
He'll wish he had ne'er been born.

Like a flower of the field, vain man
Goeth forth at the break of day,
But when he shall feel my grip on his heel
Like the stubble he fadeth away;
For I lift him high up in the air,
With his heels where his head ought to be;
With a down-coming crash he maketh his mash,
And I know he's clear gone upon me.

I am scorned by the man who buys me;
I am modest and quiet and meek;
Though my talents are few, yet the work that I do

Has oft made the cellar door creak.
I'm a blood-red Republican born,
And a Nihilist fearless I be;
Though the head wear a crown, I would bring its pride down,
If it set its proud heel upon me.

—Harper's Magazine.

BIG THINGS.

The largest suspension bridge will be the one now building between Brooklyn and New York. The length of the main span is 1,595 feet 6 inches. The entire length of the bridge is 5,989 feet.

Fortress Monroe is the largest single fortification in the world. It has already cost the government over \$3,000,000. The water battery is considered one of the finest military works in the world.

The loftiest active volcano is Popocatepetl (smoking mountain), thirty-five miles southwest of Puebla, Mexico. It is 17,784 feet above the sea level, has a crater three miles in circumference and 1,000 feet deep.

The largest university is Oxford, in Oxford, England. It consists of twenty-

five colleges and five halls. Oxford was the seat of learning in the time of Edward the Confessor. It claims to have been founded by Alfred.

The largest ship is the Great Eastern. She is 680 feet long, 83 feet beam, and 60 feet deep, being, 22,927 burden, 18,916 gross and 13,344 net register. She was built at Millwall, on the Thames, and was launched Jan. 31, 1857.

The most extensive park is Deer Park, in the environs of Copenhagen, Denmark. The enclosure contains about 4,200 acres, and is divided by a small river. The largest pleasure ground in this country is Fairmount Park, Philadelphia, which contains, 2,740 acres.

The largest body of fresh water on the globe is Lake Superior. It is 400 miles long, 160 wide at its greatest breadth, and has an area of 32,000 square miles. Its mean depth is said to be 200 feet, and its greatest depth about 900 fathoms. Its surface is 635 feet above the sea.

The largest tunnel in the world is that of St. Gothard, on the line of railroad between Lucerne and Milan. The summit of the tunnel is 990 feet below the surface of Audermatt, and 6,600 feet beneath the peak of Kastelhorn, of the St. Gothard group. The tunnel is twenty-six and a half feet wide, and nineteen feet ten inches from the floor to the crown of the arched roof. It is nine and a half miles long, one and five-eighths miles longer than the Mt. Cenis tunnel.

The most extensive cavern is the Mammoth Cave, in Edmonson County, Kentucky. It is near Green River, six miles from Cave City, and twenty-eight miles from Bowling Green. The cave consists of a succession of irregular chambers, some of which are large, situated on different levels. Some of these are traversed by navigable branches of the subterranean Echo River. Blind fish are found in its waters.

The largest trees are the mammoth trees in California. One of a grove in Tulare County, according to the measurement made by members of the State Geological Survey, was shown to be 276 feet high, 106 feet in circumference at the base, and seventy-six feet at a point twelve feet above the ground. Some of the trees are 376 feet high and thirty-four feet in diameter. Some of the largest that have been felled indicate an age of from 2,000 to 2,500 years.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, its greatest breadth 270 miles, and its area 180,000 square miles. Great Salt Lake in Utah, which may be properly termed an inland sea, is about ninety miles long, and has a varying breadth of from twenty to twenty-five miles. Its surface is 4,200 feet above the sea, whereas the surface of the Caspian is eighty-four feet below the ocean level.

The largest empire in the world is that of Great Britain, comprising 8,557,658 square miles, more than a sixth part of the land of the globe, and embracing under its rule nearly a sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth with its 50,000,000 people. Russia ranks second: 8,352,940 square miles.

The highest monolith is the obelisk at Karnak, Egypt. Karnak is on the east bank of the Nile, near Luxor, and occupies a part of the site of ancient Thebes. The obelisk is ascribed to Hatasu, sister of Pharaoh Thothmes III., who reigned about 1600 B. C. Its whole length is 122 feet, its weight 400 tons. Its height, without pedestal, is 108 feet 10 inches. The height of the obelisk in Central Park, without pedestal, is 68 feet 11 inches; its weight about 168 tons.—*N. Y. Sun*.

Pleasantries.

A Western editor tells what he would do if he were a jackass. A rival journalist remarks that what people desire to know is: What he would do if he wasn't one.

Cambridge joke:—"I don't know," replied Montmorenci, cuttingly, with a polite smile; "but I know a man who had twins so much alike that the only way to tell 'em apart was to send one to Harvard and one to Yale. Then one came back a gentleman and one a Connecticut rough."

There are some persons who can't take a joke. Fogg is not one of them. One of the boys, acquainted with Fogg's frequent changes of abode, asked him which he thought was the cheaper, to move or to pay rent. "I can't tell you, my dear boy," replied Fogg. "I have always moved."

THE MESSENGER.

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We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JANUARY 17, 1883.

The Synod which assembled in Zurich, Switzerland, on the 1st of November, was of a different spirit from the one that lately met in Basle. It decided by a vote of 88 to 44 in favor of making baptism a fundamental condition of church membership. That point insisted upon, it expressed willingness that the State Council should leave other conditions of membership of the Protestant Church to the National Synod. In regard to the new law bearing upon the relations of Church and State, there were difference of opinion. Some wished to see an immediate separation which would abolish the whole Cultus budget, while others preferred a gradual dissolution—running through ten years with a corresponding indemnification of the Church. The majority, however, favored a continuance of the relations and obligations of the Church to the State and only asked a little more freedom on some points.

The statement is made, that England contemplates sending a regular Minister plenipotentiary to the Vatican, and that one object in this is to get the assistance of the Pope in quieting and ruling Ireland. Negotiations looking toward the re-establishment of diplomatic relations are said to have been initiated two years ago; and to overcome the difficulties which have thus far been encountered, Leo X. is reported to have ordered a collection of all the documents in the public or secret archives of the Vatican, relating to the first separation of England from the Church of Rome, and every thing bearing upon that "schism" up to the present. These reports are discredited in some quarters, but if true, they are very significant.

Rome always did teach her children that fealty to the Pope is paramount to allegiance to any civil power under which they may live, and if the British Government must now call upon His Holiness to help placate and rule her own subjects, there is a wonderful concession made.

The Church of Rome has been far more successful in asserting her principle than most people imagine. She has obtained victories of late years in South America, Germany, Russia, and in fact wherever the question has been brought to a practical issue, and if England now shows a weakness in her internal affairs that will cause her to go back upon her history for three centuries, the triumph will be more signal than any that has preceded it.

OUR PUBLICATION INTERESTS.

The Board of Publication at the last meetings of the Synods was enabled to make the most favorable report it has submitted for years. The MESSENGER has doubled its list of solid paying subscribers, and last year yielded something handsome over the entire expense of publishing it. The other periodicals have also become self-sustaining. Many old accounts have been settled, a great deal of old stock has been turned into cash, the liabilities have been decreased and everything placed upon a better financial basis. The business of the Concern is increasing and our prospects of success are better than they have been since the burning of our property at Chambersburg in 1864.

This state of things should encourage the friends of the Church to extend such aid to the Board as will facilitate the entire extinguishment of the debt. The help that is now asked will enable the Board to place their remaining obligations at a lower rate of interest and hasten the day when our periodicals can be furnished at much less cost.

At the meeting of the Synod of the United States held in Danville in 1881, an elder offered to be one of one hundred persons to give \$100 each, in consideration of which the MESSENGER is to be sent to him free of cost during his natural life, after which it is to be sent free during the life of such other member of his family as he may designate. Twelve persons

have already entered into this arrangement, and it is hoped the number will soon be completed under the active agency of Mr. Jacob Heyser who has been appointed to that especial work.

Our readers have learned from an account published last week, that St. Paul's Church, Reading, closed the last year with a red-letter day. It was the tenth anniversary of the founding of the congregation which was fittingly celebrated amidst wreaths of evergreen, and with joyous music. A triple quartette rendered three selections—one from Mozart's Twelfth Mass and two from Hayden's Creation. Dr. Bausman's discourse was based on the words found in the Book of Joshua 4: 5-7, and the congregation seemed to be inspired with renewed life.

Dr. Bausman has reason to be thankful for the success that has crowned his work since he went to Reading broken down in health nineteen years ago. He had the sympathy and help of Dr. McCauley and the late Rev. W. A. Good, but much depended upon himself.

Indeed the ministry and all our people in Reading, have reason to congratulate themselves not only upon what they have done in the way of Church Extension, but for the advanced and enlarged spirit which will dispose and enable them to do more. This last feature of the case should be especially valued. It would be easier for the members of our communion there to build half a dozen churches now than it was to build one thirty years ago. Let the struggles of Dr. McCauley, who to establish the second church had to leave untold, undeveloped resources at home, and go out and beg funds, be contrasted with what has been done in the last decade without foreign aid, if you want to see the difference.

The history of church extension in the lively inland city by the Schuylkill shows that there is a wise as well as an unwise way to husband and develop the material of our overgrown flocks. The latter is by discouraging every effort to colonize, trying to keep all, without pastorally caring for the people and when they will go, sending them out empty. The former is for a shepherd to labor for awhile in the mother flock and then peacefully lead them out to be gathered and fed in a new fold.

An exchange says: A Portland revivalist is by business an auctioneer. He is quoted as exclaiming in the midst of a fervid exhortation to sinners:—"Twenty-nine I've got; thirty, shall I have 'em? Bless the Lord! Twenty-nine are saved; who will come next? Shall I have thirty?" This may have been printed as a joke, but it is not much of a travesty on the way things are sometimes done.

A contemporary states that the Seal of Harvard College, with its inscription in Latin, "For Christ and the Church," is printed on a prospectus of the veterinary school, which is soon to open. "If Harvard can introduce Christianity into the horse business," says a student's letter, "disbelief in miracles will be at an end." But why not? Wherever sin abounds, there grace should much more abound, and if the work of buying or trading, or caring for domestic animals is like the boy in catechism, "past redemption," it shows a sorry state of affairs. The mistake of the age is in not recognizing the fact that every thing—even the most menial duty is to be performed in the name and for the sake of Christ. The prophet Zechariah, foretold the day when "Holiness of the Lord" should be "upon the bells of the horses."

A meeting will be held in Heidelberg Reformed Church, Nineteenth and Oxford Streets, on Thursday, Jan. 18th, at 8 o'clock, P. M., to celebrate the anniversary of the adoption of our grand old Catechism.

The Paganism unenlightened by the Holy Ghost, has no conception of His influences and is apt to attribute His workings to malign powers. The *Japan Mail* says that "Christianity is considered as an infectious epidemic by the fanatical Japanese Buddhists in the province of Noto who firmly believe that any one even treading in the footsteps of a missionary will be tainted with the foreign belief. Thus when a French missionary recently visited the district everybody refused to give him food or lodging, and he was obliged to apply to the police for help. So the priests called their followers together and agreed that they would kill the obnoxious foreigner if he stayed, taking an oath to excommunicate

all who violated the agreement. The missionary retreated."

This is the way the *Religious Telescope*, the official organ of the United Brethren Church puts it: "There is always some snarly, discontented person, who will not help in the work of the Church, to growl at the work as it progresses in the hands of those who labor. This may be expected, but can not hinder the work, and should not distract the workers. There is not a passing railroad train which hastens on in its majestic course that is not barked at by some lazy, lubberly dog of a neighboring farm. But the panting which comes from the chase, excited only by some spiteful industry, is not to be compared with the majestic mien of the train bearing on its scores and hundreds to their waiting loved ones. Let the idle and spiteful bark, but the working-time is now."

The name of M. Byse has been erased from the roll of pastors by the Belgian Evangelical Church in Brussels, for teaching "conditional immortality." At first the Synod repudiated these teachings as opposed to the Scriptures, and the Belgian confession of Faith, and recommended M. Byse to re-examine the subject in the sight of God, that he might see his error. The heretical pastor was persistent, however, and hence his action. But the congregation has withdrawn from the federation of Belgian Churches, and so it seems that schisms follow in the wake of false teaching, there as well as any where else.

The brethren must excuse us, but we have been obliged to cut down nearly every notice of Christmas festivities we have received. It would require a whole page of every issue for the next month to publish these accounts as sent. This would exclude other matter, and besides, the Church will soon begin to look forward toward Easter.

Some of the Scandinavians are seeking to turn things upside down. A new sect is gaining ground in Finland, having for its fundamental principle the reversal of all ordinary ideas of government and establishing all or more than the most enthusiastic advocates of "woman's rights" ever pleaded for. With them the woman is the priest of the family, and the husband undertakes to confess to her once a week. A similar sect, called the Purists, exists in Siberia.

If all the incidents told about the political management of the late Thurlow Weed are true, he was as great a trickster as any that he has left behind him. Here is an example of his devices, which we clip from a contemporary: "On one occasion it was specially desirable to elect the candidate of the party in Troy, and he planned to have a mock prize-fight arranged across the river on election day. The affair was advertised all over the city, and thousands of the rough class went over to see the contest. The plan included the breaking down of the crazy ferryboat, so that when the crowd got across the river they could not get back in time to vote. The ruse succeeded, and Mr. Weed's candidate was elected."

The *Churchman* speaking of the late Archbishop of Canterbury says:

"His administration of its religious power has postponed disestablishment to an indefinite period, and, if his mistakes in trying to worry the ritualists by the Act for the Regulation of Public Worship be overlooked, his career in the Episcopate may be pronounced singularly successful."

OLD DAVY JOHNSON'S FUNERAL.

The article of the Editor-in-Chief on the two Davys,—father and son, of Marshall College fame, has revived the memory of the elder Davy's funeral.

It took place on a bleak wintry day in 1859. Dr. Schaff suggested to the theological students that they, with the two professors, Dr. Wolff and himself, attend the funeral in a body. There were just twelve of us students (whom Dr. Schaff sometimes called his twelve apostles), and we accordingly proceeded in order to the house of the deceased Janitor, where the services were held. These had already begun when we filed into the room. Seats had been reserved for the white notables and their followers, which we quietly occupied. The colored preacher did not seem to be disturbed at all by the presence of so much theology and other learning; in fact, he seemed to ignore the Reformed school of the prophets there assembled. We did not hear his text, but his remarks were

appropriate to the solemn occasion; simple, quaint at times and African like, yet without any of those laughter provoking crudities of speech so common with orators of that race. Toward the close of his remarks he spoke of the deceased, and we give his own words as nearly as we can.

"And now, what shall I say about our dead brother? Brethren and sisters, I believe that he has gone from a wicked and troublesome world to the place where there is no sin or death." Then, we remember well, how the eyes of his sable auditory rolled upward and were fixed on the preacher, and how a low murmur of assent added force to his testimony. "I visited him often during his illness, and one day says I to him, 'David, are you at peace with God?' and he answered in a quiet kind of way, 'Yes, I think so.' Then says I, 'David, you know you can't expect to be here much longer, and are you willing to go?' 'I trust in the Lord, and feel that I am ready and that He will save me,' he answered. And so he died; and he died as he lived, a good and upright man; and I want you all to follow his example."

On the following day Dr. Schaff improved the occasion before the students in the lecture-room. He spoke of the simplicity of gospel truth; that while it presented themes for the profoundest study and contemplation, mysteries that angels desire to look into, yet are easily understood by all who are of the truth, and in whom the Spirit of truth dwells. He then referred to the colored preacher's sermon, saying that it contained the leading principles of the gospel, with which all theological investigations must begin and end. The learned Doctor sought to impress upon the minds of the students that theological learning, important as it is, is not paramount, and should be used as a servant to assist in laying practical hold of those ground principles of truth, which God reveals to babes, rather than to the worldly-wise and prudent. The essential knowledge, he said, was possessed by that simple-minded preacher, and if the learning of the schools is but tributary to it, it abundantly fulfills its mission.

We believe that David the Janitor had the essential knowledge; and if he did not get it in those lecture-rooms, where learned doctors brought forth wonders from the rich treasures of heavenly and earthly wisdom, he at least (and that was much) was faithful as a door-keeper in the school of the prophets—and the prophets will never cease to honor him.

K.

Rev. Jos. Cook commenced his lectures in Boston last week. They will be published in full after special revision by the author, in the *Independent*, and will richly repay perusal. A generous proffer was made by the *Independent* to give other papers the right to publish them, but we among others, were obliged to decline for want of room and means.

Dr. John Lord is now delivering in Association Hall, in this city, at noon on Mondays and Thursday, a series of lectures on historical subjects. The course will consist of 25 lectures, most of which are either new or rewritten. The price of the course is \$10; or 50 cents a single lecture. Dr. Lord expects, after delivering his lectures this winter, to have them published.

Communications.

FOREIGN MISSIONS—AN APPEAL.

Our mission in Japan, under the care of the Board of Commissioners for Foreign Missions, needs additional missionaries, in order to carry forward the work; and the Executive Committee, who have the best information in relation to the mission and its wants, would urgently appeal to the ministry of the Reformed Church to consecrate themselves to this work. The following appeal was unanimously adopted, and the secretary directed to publish it in the papers of the Church: "The Executive Committee of the Board of Commissioners for Foreign Missions feel moved to renew its appeals to the ministers of the Reformed Church to furnish a candidate from their own number, or from our theological students, who will be ready to go to Japan during the present year. The call is imperative, and is at this time earnestly renewed by those who have been intrusted with the care of our foreign mission work, with the conviction that the cause will suffer loss, if not danger, by delay. We are convinced that the Church at large will respond cheerfully to the demand for increased contributions to meet the wants of any, if one can be found qualified and willing to enter the field. In this conviction, the Committee state that the resolution of the last General Synod, calling for an assistant missionary for the Foreign Field, should be regarded as a call for a brother who is to be an associate worker with brother Gring in Japan. We request the prayers of the whole Church in behalf of this object, and invite all persons interested to communicate with our secretary, Rev. T. S. Johnston, D. D., Lebanon, Pa."

D. VAN HORNE, President.
T. S. JOHNSTON, Secretary.

CHURCH DEDICATION AT SALEM.

The Reformed and Lutheran Churches at Salem, York county, five miles southeast of York, began the erection of a new church last spring, and laid the corner-stone on Ascension day. The good work progressed steadily during the summer and fall, and the new, beautiful church stood finished and complete, ready to be consecrated on Christmas. On that day a large congregation assembled, packing the building to its utmost capacity. There were present two Reformed ministers, pastor Reinhardt Smith, and Prof. E. V. Gerhart, and two Lutheran ministers, pastor Delinger, and the Rev. Mr. Enders, pastor of the first Lutheran Church of York. The pastors jointly set apart the edifice to the worship of God, Mr. Smith performing the act of consecration.

The consecratory sermon was preached in German by pastor Enders, an edifying and engaging discourse. In the afternoon and in the evening Prof. Gerhart preached in English. The audiences were large and attentive during the whole day.

The new church is built of brick, its length being 63 feet, and width 55 feet. It is surmounted by a steeple built from the ground, and is furnished with a sweet-toned bell. The pews are made of hard wood, and finished in oil. The whole interior is attractive and pleasing. These congregations are to be congratulated on the success which has crowned their plans and their labors. They have the best wishes of the visiting ministers who took part with them in celebrating this joyous occasion. God grant them His continued favor and rich heavenly benediction.

E. V. G.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Holy Christmas was joyfully celebrated in all the Reformed churches at Allentown. We have before us an extended account of the services in Old Zion, which we will have to shorten for want of room. There were three services, one at 6 A. M.; one at 10 A. M.; and one at 7 P. M. At 10 A. M. Rev. E. A. Germant preached an appropriate sermon. He was assisted in the services by Rev. W. J. Kershner of Christ Reformed Church. In the evening Rev. Mr. Mennig of the Lutheran Church assisted. At the evening services the Old Church was packed to overflowing—aisles, stairways and all. Although the greatest interest seemed to gather around the Children's Feast in the evening, it is worthy of remark that the congregation, as such, continually led the way. This idea came prominently to the foreground in all the services, and even in the scope and character of the decorations it made itself felt continually. The latter were extensive and involved many days of careful preparation. As in the days of the prophet of old, a voice had been heard in Zion: "Go forth into the mount and fetch olive branches, and pine branches, and myrtle branches, and branches of thick trees, * * * for this day is holy unto our Lord: for the day of your Lord is your strength." And this voice had been gladly heard and duly and willingly heeded. The service was principally one of song and praise. Of gifts there were not a few—both general and special. The pastor, the teachers of the two Bible Classes, the organist and the janitor were all pleasantly surprised. The children received candies and oranges. But for each and all there was one greater gift—the holy Christ-child, the gift of our heavenly Father, sent for the healing of the nations. Although there was no special donation (in connection with the above Christmas observance), to any one of the charitable interests of the church at large, during the last month, the benevolent contributions of the congregation—Orphans' Home and missions—amounted to nearly one hundred and eighty dollars.

During the year 1882, the Rev. T. A. Huber, pastor of the Broadheadville Charge, Monroe county, preached 144 sermons, officiated at 45 funerals, delivered 65 lectures, and 68 addresses. He baptized 81, and confirmed 78. In the faithful discharge of his duties he traveled in his buggy 2,760 miles.

The holiday season in the South Bethlehem Charge, served by the Rev. N. Z. Snyder, brought much joy to many households. In the home congregation nineteen young persons were confirmed and the communion held on the last Sunday in the year was largely attended, and the collection taken for the orphans amounted to \$16.74. The congregation feels that the necessity is hard upon them to make more room for the rapidly increasing Sunday-school. In the South Easton congregation ten persons were confirmed in the Fall, and on the first Sunday in the year a special collection, amounting to \$8.00 was taken for the orphans. In the Freemansburg congregation the pastor has at present a class of eighteen under instruction, most of whom expect to be confirmed about Easter time. The midwinter communion collection, amounting to \$5.97, was also devoted to the orphans. The country congregation at Salzburg is making very encouraging progress. In all the congregations of the charge, a goodly number of the church papers are received and one hundred and sixty-eight church almanacs were placed in the families. As for the overflowing attendance upon the Christmas festivities, it was far ahead of any former similar occasion.

During the past year 46 persons were added to the Quakertown Church of which Rev. F. J. Mohr is pastor—25 by confirmation, and 21 by certificate. Three of the former were baptized at the time of their confirmation.

The Reformed Church at New Holland, closed the Christmas day with an over-crowded house at their Sunday-school anniversary in the evening. Two nicely decorated and illuminated trees, with a beautiful arch of evergreen between them, were the first to greet the eye on entering the church. The school had evidently been well trained in their music and rendered their part of the programme with credit. The choir, in rendering Mozart's Gloria, as well as the anthems they sang, maintained their well merited reputation. Addresses were made by Mr. S. V. Givler, and the pastor, Rev. D. W. Gerhart, and before the close of the services the children received the welcome candy boxes, which had occupied a prominent place before them on the pulpit platform. The Church was too much crowded, and in consequence the atmosphere was so heated that the services could not be enjoyed as they might have been under more favorable circumstances.

Salem Reformed Sunday-school, of Upper Leacock township, is held in Heller's church throughout the summer season. Instead of closing in the early fall when the public schools commence, as is the case with many country Sunday-schools, it kept up a vigorous existence until Christmas. On Sunday evening, December 24th, a special Christmas service was held as a closing service for the season. The Church was handsomely and tastefully decorated with evergreen festoons, gilt stars, potted plants, and a striking picture in a prominent place back of the pulpit illustrating the lesson for the day and entitled, "A Little child shall lead them." The pastor of the Church, Rev. D. W. Gerhart, preached a children's sermon, and the Superintendent, Mr. Rufus M. Bushong, read the annual report. The school was larger during the past season than ever before. The collections for Home and Foreign Missions amounted to \$18.16, and then by means of planting corn and

bringing in the proceeds, as well as by other's efforts, the additional sum of \$25.87 was contributed for Home Missions, and at these special services a collection was lifted for Beneficiary Education.

After the superintendent's report was read, came several surprises. The female Bible class gave to their teacher, Mr. Levi R. Razer, their photographs put up in a neat walnut frame, and Mr. Daniel M. Zellers, the treasurer, was presented with a beautiful family Bible. Under the leadership of an efficient and progressive superintendent, ably supported by a corps of earnest teachers, this school has done excellent service. Now that it is closed for the winter, it is not dead but simply resting for the present, and we bespeak for it a vigorous opening in the coming spring.

Rev. A. R. Thompson, of Lionville, Pa., was remembered at New Year, by his members and friends, who gave him an overcoat and set of quensware.

The Christmas season passed off very pleasantly and profitably in the Lower Saucon Charge. Appropriate services were held in all the churches, of which the usual Sunday-school activities were a prominent feature. They were all very well attended and enjoyed. Collections for benevolence were lifted, of which the aggregate is \$44. Rev. A. B. Koplin, the pastor, and wife, were also remembered with tangible tokens of good will, amounting to \$97, of which \$62 was ready cash, and the balance useful and necessary articles of food and raiment.

The exercises of the German Reformed Sunday-school at Aahland, Pa., R. Duenger, pastor, on Christmas evening, were, as usual, interesting and very appropriate. They were opened by singing by the school, followed by an invocation by the pastor, after which there was an instructive exercise on the prophecies of the scripture relating to the birth of Christ, given by a class of the older of the scholars of the school, conducted by the minister. A very pleasant feature of the evening was the singing by the infant class. This was followed by a member of the school making a few very appropriate remarks, explanatory of the decoration of the "Floral Oras." The ten young ladies who so ably acquitted themselves in this part of the entertainment added greatly to the many pleasant features of the evening. With singing and dialogues suitable to the commemoration of the evening, closed the twenty-seventh anniversary of the German Reformed Sabbath-school, one of the most joyous and happy in the history of the school. Before the benediction a liberal collection was taken up for the Reformed Orphans' Home at Womelsdorf, Pa.

Most delightful Christmas services were held in Christ Reformed Church, Elizabethtown, Pa., Rev. I. H. Pannebecker, pastor, at six o'clock on the holy morn. The Church was tastefully decorated. The Sunday-school assembled in their room, and at six o'clock formed into line. At the first tap of the church bell, they began to sing an ancient Christmas hymn. While singing they marched into the Church, where the waiting congregation received them, and both joined in the worship of the new born Saviour. The usual offering for the orphans was made, realizing quite a large amount. Each scholar received a present in a neat little box. The organists of the Church and Sunday-school were also remembered with gifts. Near the close of the services the pastor was handed an envelope with the remark that it contained a Christmas present for him from his members. With regrets that the service was over so soon the large assembly dispersed, feeling themselves abundantly rewarded for the sacrifice of getting up a little early.

On Dec. 12th, the members and friends of the Reformed Congregation at Manheim, inaugurated the Christmas festivities by giving their pastor, Rev. S. B. Schafer, a surprise party. In addition to replenishing the larder, the gifts of the ladies; the single young men presented Mrs. S. with a handsome sink and side-board combined; and the male members and friends of the congregation, presented the Rev. with an envelope which contained the sum of \$51.00.

The Reformed people of East Mauch Chunk, celebrated the birth of our Saviour on Sunday eve before Christmas. Pieces relative to the coming of the Son of God, were said by the children. Christmas hymns were sung. The pastor, Rev. J. E. Freeman, addressed the school and congregation upon the significance of the Christmas tree. The stable, the animals in it, the crib or manger in which the Lord lay, the shepherds and the angel of the Lord announcing the birth of Jesus, were all beautifully represented. Santa Claus had plenty of candy for the children. All were happy—happy by the outward circumstances; but happier on account of the gift of God given to man. Men, with folded hands, stood at the manger weeping for joy.

The Weissport Reformed Church and Sunday-school held their Christmas festival on Christmas eve. Speeches written especially for the occasion were delivered by the smaller members of the school. After the pastor's address, an address on the training of children by parents was given by Mr. Astin Boyer. While the tree was being lit the candies were given to the children. The Sunday-school is in a splendid condition under the superintendency of Prof. J. F. Snyder.

On Christmas evening service was held in the Reformed Church at Milffburg, by the Sunday-school and congregation. Rev. Mr. Kennedy of Watonsontown opened with prayer. Eleven of the infant class had little recitations, and seventeen of the larger scholars. The singing, under the lead of Mr. L. W. Anspach, was quite spirited. An excellent address was made by Mr. William E. Hoy. The aims of the evening were for the Orphan Home at Womelsdorf, Pa. After the service closed, the gifts on and under the Christmas tree were given to those for whom they were named. The Church was full from end to end, many in fact being obliged to stand all the while. The pulpit wall was neatly decorated with evergreen and framed mottoes, two of the latter were made by Mr. T. M. Geigen, costing both patience and labor. The ladies deserve special praise for their taste and skill in decorating the Christmas tree.

The Tamaqua Courier has this note of the prosperous condition of two churches under the pastorate of Rev. I. E. Graeff: We are pleased to learn that St. John's Reformed congregation, of our borough, is in a happy state of financial prosperity. At the close of the festive religious services of the season, the annual financial settlement was made. The balance in the treasury is sufficiently large to secure the speedy removal of all remaining indebtedness. This is a vast improvement, and a matter of joyous congratulation among the members. Hence St. John's is in a condition to go forward with renewed vigor and success in whatever work of Christian beneficence may be given it to do.

We are also happy to learn that St. Paul's of Bammit Hill, under the pastoral care of the pastor of St. John's, is in a similar state of material prosperity. That congregation needs no balance to remove its debts of long standing; for it has none. And its heavy expenditures of a year ago have been met. We are told that, though small in numbers, it has both the means and the capacity to go forward with gratifying success.

The promising condition of the two congregations must be highly gratifying and encouraging to the pastor. He is acting on the assumption that godliness and solid financial energy are vitally related; and the fact that his people yield so gracefully to his pastoral guidance shows both their good sense and their readiness to develop the graces of a Christian life.

It will not be a matter of surprise to the community, we trust, if we will say the pastor received a very handsome holiday testimonial in the form of real cash, from the people of St. John's.

The pastor of Bethany charge Reformed Church, Lititz, Pa., Rev. D. C. Tobias, was very kindly remembered by his members during the latter part of the old year, 1882, in the shape of an excellent driving horse and the raising of his salary. This shows more than ordinary kindness on the part of the members, and on the part of the pastor it shows that he is the right man in the place. Besides the above gifts he received many other tokens of their love and esteem.

Synod of the Potomac.

The Sunday-school of the Everett Reformed church had a very interesting Christmas service. The church was beautifully decorated. Service No. 5 of the Publication Board was used with fine effect. The members of the school received gifts, and they with those who were present at the service contributed \$13.57 for St. Paul's Orphan Home. The Bald Hill and Irvin congregations of the Everett charge contributed \$6.39 for Bethany Orphans' Home.

On January 7, 1883, Rev. W. I. Stewart, of Everett, Pa., held communion at the Frame church, the central point in the Clear Ridge charge, Bedford county, Pa. The communion collection was \$40. This charge was formerly a part of the Everett charge, but at the last annual meeting of Mercersburg Classis was detached, and constituted a charge under its present name. It is without a pastor, and is very anxious to get one.

The *Carlisle Herald* gives a full and glowing account of the Christmas services at that place. We are sorry we have not room to copy it all, but at the early morning service there was not even standing room in the church, and if beautiful decorations, exquisite music and fervent devotions can be taken as indications of a healthy state of church life, Dr. Kremer and his people may congratulate themselves. The choir, under the efficient leadership of Professor Newbury, rendered in fine style, among other things, a "Gloria" from Mozart, and a "Te Deum" by Frey. The excellent pipe organ recently placed in the church has proved a great advantage. The decorations were made under the direction of Mr. H. Keller who showed great taste.

In the evening at 7 o'clock the Sunday-school assisted by the choir held its anniversary. The exercises consisted in singing by the school, which has become quite proficient under the instruction of Miss Kate Koch; also in questions by the pastor and responses by the scholars. A solo by Miss Annie Wareham, the scholars joining in the chorus, was well executed and well received by the large audience. An address was also delivered by the pastor. The audience was equally large on both occasions and too much praise cannot be bestowed upon Dr. Kremer and those associated with him in the accomplishment of these joyous anniversaries, commemorative of the personification of virtue and the incarnation of God.

Rev. Dr. Eschbach of Frederick, was lately surprised by a visit from his congregation bearing many things that helped to make the new year happy.

The Sunday-schools of the Glade charge, Md., S. M. Hench, pastor, observed the Christmas season with appropriate and interesting services. At no time previous to this, during the present pastorate at least, was such a general interest manifested by all the schools of the charge in the observance of the festival of our Lord's nativity. The Glade school held its services on Saturday evening before Christmas, and the church was crowded. Two trees, profusely decorated, stood one on either side of the pulpit, over which was an arch with the words, "Glory to God in the highest." These and other decorations, with the beautiful audience room of the church brilliantly illuminated, rendered the appearance of all highly pleasing. Service No. 5 furnished by the Publication Board was, in the usual, used. Several recitations and the singing of several pieces by the smaller scholars attracted the closest attention of the audience. Gifts of candies and oranges were given to all, and a number of scholars received special gifts as rewards of merit. Among many other gifts, G. W. Fink, the superintendent, received an overcoat from the school, and the pastor and wife received handsome gifts. Good order was maintained, and many expressed themselves as much pleased with the character of the exercises, and that this was the best Christmas service held in a long while at the Glade.

The school at Woodshoro held its festival on Christmas evening, when the church was packed to its utmost capacity. Here there were two trees, and the other decorations, consisting of wreaths, festoonings, blooming plants, and mottoes in green and white letters showed that skillful fingers were engaged in designing and arranging the decorations. The exercises, music, recitations by children, and several pieces in which a number participated, all were appropriate, interesting and instructive. All members of the school received gifts and quite a number special ones. Here, too, the pastor was kindly remembered. The audience was so much pleased that the school was requested to repeat the service at New Year, but declined.

The schools at Zion's and Utica churches had trees and appropriate services also on Christmas evening. At both places the churches were filled. The writer was not present, but report says the exercises at both were interesting and much enjoyed by those participating, as well as by the audiences present. During the Christmas season the pastor in charge received many tokens of good will from his people. By him and the schools of the charge this Christmas season will long be remembered.

The Christmas entertainment of the Reformed Sunday-school at Mount Pleasant, was well attended and enjoyed by all, although the house was crowded beyond its seating capacity. The church was handsomely decorated. The programme was as follows: Music, "The Wondrous Birth" invocation by the pastor; music, "In a Manger Laid so Lowly," remarks by pastor; music, "Wake, the Song of Jubilee," solo by Miss Annie Thomas and chorus by the school; dialogue, "Santa Claus," by Miss H. M. Buckley and the infant class assisted by Miss Fannie Collins; music, "Ring out the Bells," by the school; "Coronation" by the grown members of the school; music, "Calm on the Listening Ear," solo and quartette solo by Miss Della Buckley, the obligato solo by Calvin A. Thomas, chorus, by the school; "The Sweetest Song," by five young ladies and reading after each verse by I. E. Wachter; music, "Christmas Bells," by the school; "Christian Defender," in three parts, the first by the adult scholars, led by Mrs. Emma Diller, second, boys and girls led by Miss Fannie Collins, and third, infant class led by Miss Annie Thomas. The report of the school was read by the pastor. Then "Glory to God" was sung by the school, and then the distribution of the gifts was enjoyed by all, after which "Immanuel," a cantata, was well performed, but space will not allow to describe it. Miss Florence Collins presided at the organ. The singing was under the control of C. A. Thomas. The school numbers about 80 scholars. The collections the last year amounted to about \$40.

On Sunday morning, Dec. 24, after Rev. D. F. Brendle had finished his sermon in the Farmersville church, while the choir was singing an anthem, one of the elders came to the pulpit and

handed Mr. Brendle an envelope which contained \$53.65, upon which was written "Christmas gift." He thanked the congregation very kindly. Such gifts are not to be despised.

The First Reformed congregation at Stockton, California, observed the Christmas festival with interesting exercises.

The congregations belonging to the Cavetown charge, Washington county, Maryland, have presented Rev. Dr. Santee a purse of \$150, to purchase a horse.

Pittsburg Synod.

The holy communion was celebrated by the Pine Run Reformed church, Westmoreland county, Pa., on Sunday, Dec. 31. One service daily was held during the week preceding. One person was admitted to full membership of the congregation by the rite of confirmation. On Sunday before Christmas, the congregation lifted its usual annual collection for the Orphan Home at Butler, which amounted to \$19.62. The congregation is weak, numerically, but what elements of strength it possesses hold in the spirit of union and harmony pervading the entire membership. Rev. J. Dotterer is pastor.

Christmas service was held in Trinity Reformed church, Williamsburg, Pa., on Saturday evening before Christmas. The service was interesting. Rev. J. H. Prugh of Pittsburg, made an appropriate address. The children received a nice treat. The collection for St. Paul's Orphan Home amounted to \$12.00.

Christmas festival was held in Zion's Reformed Church, East End, Pittsburgh, Pa., on Christmas evening. The church was nicely festooned, the address by Elder T. J. Craig, of Grace church, was instructive and entertaining; the treat satisfied all the scholars. Everyone was edified, and the whole service was an appropriate celebration of the anniversary of the Birth of our Lord and Saviour. The collection for St. Paul's Orphan Home amounted to nearly \$17.

According to custom the Christmas festival was observed with appropriate festivities by the New Centreville and Rockwood congregations. The pastor, Rev. W. W. Deatrick, was the recipient of a substantial token of regard from his kind parishioners of the New Centreville congregation, in the shape of a beautiful sleigh. The orphans were not forgotten, the offerings, brought in the envelopes furnished by our Board, amounting to \$34.93.

Our people at Johnstown, Pa., Rev. W. H. Bates pastor, had great enjoyment at the Christmas festivities. The advance made in this mission has been very great. The Christmas service in '80 was comparatively a weak affair. This year it was a prominent feature in the religious festivities of the thrifty iron-making city. The decorations were unique. A beautiful gilt cross took the place of the traditional pine tree, but there were arches of evergreen, and suitable inscriptions met the gaze everywhere, and the gifts to the children were abundant. The pastor and his wife, some of the teachers and the organists received handsome presents, and besides, the parsonage was visited and the larder filled. Bro. Bates rejoices in the increased interest his people take in these services. The offerings for St. Paul's Orphanage amounted to \$10.

On Friday evening, Jan. 5th, the members of Zion's Congregation, East End, Pittsburgh, held their monthly sociable at the house of Rev. Knappenberger. Advantage was taken of this circumstance to give the pastor a tangible token of good will and esteem. They came not empty-handed but each laden with basket or package. After the adjournment of the society and departure of the members the pastor and his good wife found their table heaped with valuable articles of supply for the household. Nor was it forgotten on the part of some to pass into the minister's hand notes of money, which never come amiss to a Reformed Missionary. A pleasing feature of the cheerful throng who crowded the pastoral residence, was the sprinkling of persons from other denominations who united with the congregation in testifying their appreciation of the minister and his helpmate.

The Christmas festivities were observed as usual in Grace Church, Pittsburg. The exercises were most interesting, and the music exceedingly fine. The chancel was like a beautiful garden of plants and flowers, and the Church handsomely festooned with evergreens. The offerings amounted to \$91.00, which was given as a Christmas gift to St. Paul's Orphan's Home. This makes, in all, some \$350 given by Grace Church to the Home, since September last.

Christmas services were observed in Zion charge, Somerset county, Pa. This charge has five congregations. Three Sunday-schools are kept alive during the year. But Christmas was observed in all the congregations. In the north end of the charge on the day before, that being the Lord's day, and in the south end on Christmas day. Small envelopes were procured by the pastor and distributed one and two weeks beforehand, and the claims of the orphan cause, specially of St. Paul's Home at Butler, were presented, and an offering requested from every confirmed and baptized member.

Copies of Christmas service No. 4 were procured and distributed in the congregation before service. It was made known that it would be the children's day. The printed service was used by the congregations, the pastor only adding a few words of explanation of the service and making an address of about ten minutes length. At Glade a treat to the Sunday-school was added to the service, and at Shanksville, on Christmas eve, was seen a Christmas tree in all its glory. The officers, teachers, and pupils of this school celebrated the glad festival in a manner befitting the occasion, and all seemed to enter into the real Christmas joy. At Mount Zion beautiful Christmas cards were presented to the children of the school and congregation. The offerings amounted to a total of \$53.37 in the charge. This was a large advance on previous years, and the pastor is now fully convinced that some methods of doing things are much better than others.

The Stoyestown charge, Somerset county, Pa., is vacant. The resignation of Rev. J. S. Wagner as pastor, went into effect January 1, 1883. The pastoral relation thus brought to a close had continued for a period of three years and eight months. A few items concerning the work done during this time in this charge may be of interest to some readers of the MESSENGER.

The charge had just been newly constituted, and was the late pastor's first charge. During the time that he served them, 53 members were added to the several congregations, 39 by confirmation, 13 of whom received adult baptism; 10 by certificate, and 4 by renewal of profession. There were 84 infant baptisms, and 38 funerals were attended.

The charge also contributed, during this time, for benevolent purposes, the sum of \$760, \$48 of which were given during the late Christmas season for the support of the St. Paul's Orphan Home at Butler, Pa.

The charge may be regarded as in a prosperous condition. There are no debts burdening any of the congregations. When the late pastor resigned he had under his instruction four catechetical classes, aggregating about 25 members, all of whom, in the course of a year or two, will be old enough to receive confirmation. An Auxiliary Missionary Society was organized during the month of December, 1882, at Stoyestown. It already numbers some 35 members.

The charge was resigned because of an urgent call to the pastor to take charge of the St. John's Reformed (English) Mission, in Williamsport, Pa., whither he goes early in January, 1883. It is gratifying to know that the Consistory of the

Stoyestown charge have already taken steps to fill the vacancy referred to.

ACKNOWLEDGMENT.

For Trinity Church, Mint Spring, Augusta Co., Va.

These acknowledgments ought to have been made and would have been made long ago had all those who made pledges and gave subscriptions promptly redeemed them. We are even compelled now to make this report with a number of pledges unredeemed. If there are omissions they are not intentional. We should like to make special mention of some very liberal subscriptions from a number of charges, but such mention might possibly do injustice to others who contributed liberally according to their means. We had thought at first of reporting each individual subscription, but this would have taken too much space in the columns of the MESSENGER. Woodstock charge, Va., \$79.00; Boonsborough, Md., \$73.00; Clearspring, \$36.00; Middletown, \$60.75; Jefferson, \$57.00; Sta. Clairville, \$25.00; Friends Cove, \$25.00; Missionary Society of Evangelical Reformed Church, Frederick City, \$25.00; Rev. Dr. J. B. Shoemaker's charge, Lancaster, Pa., \$7.00; Edinburg, Va., \$20.00; Emmittsburg, \$15.00; Mt. Crawford, Pa., \$15.00; Trinity Church, Waynesborough, Pa., \$11.65; Mercersburg, \$8.50; Loudon, \$6.00; Shippensburg, \$5.00; Everett, Pa., \$6.00; Markelsburg, Pa., 5.50.

Collection at meeting of Synod at Woodstock, Va., \$43.68. Rev. D. H. Leader, \$5.00; Rev. E. N. Kremer, \$5.00; Rev. Dr. J. W. Santee, \$5.00; Rev. I. G. Brown, \$5.00; Rev. D. M. Whitmore, \$5.00; Rev. S. S. Miller, \$5.00; Rev. T. F. Hoffmeier, \$5.00; Rev. N. H. Skyles, \$5.00; Rev. W. A. Gring, \$3.00; Rev. J. N. Peightel, 50cts; Rev. J. M. Motter, \$10.00; Rev. A. J. Heller, \$10.00; Rev. J. S. Kieffer, \$2.50; Rev. E. D. Shoemaker, \$2.50; Rev. W. W. Goodrich, \$2.00; Mr. Louis Markell, \$25.00; Col. C. B. Wiestling, \$5.00; Misses Ella Wiestling, and sister, \$6.00; Mr. H. Thirst, \$10.00; Mr. S. Kieffer, \$5.00; Mr. Levi Tabler, \$5.00; Mr. Calvin Tabler, \$5.00.

The Misses Motter of Emmittsburg, kindly gave the communion set for Trinity Church at Mint Spring. Misses Irene, Amanda and Grace Loucks, of York, Pa., were the generous donors of the chairs for Altar, and sofa for pulpit. Misses Annie and Laura Dice, of Scotland, Pa., were the donors of a beautiful Bible for pulpit. Mr. Samuel Whitmore, of Mt. Crawford, Va., presented the chandelier, and lamps for pulpit. We would return our sincere thanks to all of those who aided us in behalf of Trinity Church, Mint Spring, Va. A. J. WHITMORE.

Middlebrook, Va., December 22d, 1882.

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid. We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing.

CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa.; W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have their own Church publications in use.

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Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

Miscellaneous.

EPIPHANY.

By J. G. Morsell.

Light of the world! Above forever shining
Undimmed, unshadowed by the mists below,
Tendrils of faith and hope, the cross entwining,
We upward into life and vigor grow.

Star of the night! as in that era dawning,
When wise men followed thee, from lands afar;
We, in our blindness, groping for the morning,
Own Thee, when worn and weary, our life Star.

Bright Sun, that ever shinest in the heaven,
That giveth light, teach us to prize Thy gleams;
Shine down, till we are glorified, and even
Lost in the splendor of Thy lustrous beams!
Too much we dwell beneath the snow-winged tempest,
And sadly mourn, bereft of hope and Thee.
Visits of radiance, opening to the blest,
Can cheer our souls, like floods of melody.
Into that noon-day realm where Thou abidest,
In full orb'd light, and love, and harmony,
Into the glorious presence, where Thou shinest,
With burning seraphs, may our portion be.

—Churchman.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

The Missionary Institute of the Pacific.

PORTLAND, OREGON, Dec. 11, 1882.

The establishment of such an institution by the Classis of Portland-Oregon has all along been looked for as something desirable. The Tri-Synodical Board of Missions has commended the enterprise to the confidence, the support and the prayers of the Church; the Reverend Synod of the Potomac has approved and sanctioned their recommendation; and the Portland-Oregon Classis, at a special meeting held on the 1st of December in the church at Portland, appointed the pastors, John Gantenbein and Julius Lange, Elder J. A. Fischer, and Professor Richard Schiedt as a committee, with authority to go forward in laying the foundation of the work, according to the best of their judgment. The Classis also adopted the following resolutions:

Resolved, That the Committee be required to make an annual report to the Classis and to the Tri-Synodical Board of Missions.
Resolved, That the Classis obligates itself to assist the Committee so far as it is in its power, in securing pecuniary help and students of a suitable character.

Hereupon, said Committee gave expression to their views of the object contemplated, in the following declaration.

1. In the name of the Great Shepherd and Bishop of His Church, and in humble reliance upon the power of His grace, we propose to open the proposed Institute at Portland, Oregon, under the name: "The Pacific Missionary Institute of the Reformed Church in the United States," so soon as the Church, by letters, contributions and the announcing of students, has given a sufficient proof of its approval of the undertaking.

2. The object of the Institute shall be to train and educate young persons to become teachers, and ministers of the Gospel for the missionary service of our Church, so that they without the support of the Missionary Board may find a competent support for their services, and moreover be prepared to become not only shepherds of the sheep but also of the lambs of Christ.

3. In securing this result a course of study extending over seven years is deemed necessary. Exceptions may be made to this rule in special cases, and a shorter course prescribed. The first three or four years will suffice for the teaching department.

4. Mathematics and other branches of study, necessary for the examination required by the State for teachers in the public schools, shall be taught in the English language; all others, in the German language.

5. The Anglo-German School, sustained by the Reformed Church in Portland, with a Classical Department, may be used as a Preparatory Department to the Missionary Institute, so far as it may be useful for this purpose. Accordingly, the Institute shall be located; but no landed property shall be purchased, until the enterprise shall appear to be firmly fixed in the confidence of the Church. For the opening of the Institution, in order to meet its immediate wants, a suitable building shall be rented for the time being, within a walk of 15 minutes from the Reformed church; and Professor J. Lange (if Providence permits) and R. Schiedt shall commence the first class of pupils in their studies.

6. For the time being, Prof. Schiedt will be expected to teach Latin, Greek, the Natural Sciences, and the History of Literature; Prof. Lange, Music, Church History, General History, Methodics, Pedagogics, and the Catechetics; and the undersigned will take charge of the German Language, the Sciences of Health, Religion, Dogmatic, Ethics, and Homiletics. A professor for the departments of Hebrew, Exegesis, Symbolics, History of Dogmas, etc., will be secured in the course of a few years.

7. Pupils for such a school are as important, and as difficult to obtain, as teachers; and this especially is the case on this coast, where worldliness is so general and godliness so rare, and where the sacred office offers so few attractions to the flesh. Nevertheless, we believe that even in this country many a youthful breast, filled with spiritual tinder, may be made to burn and glow with a clear light for the cause of Christ, and be brought to say: Here, Lord, am I: send me. The Institution must be made accessible to the indigent, from whom nothing should be asked except that their lives should be devoted to Christ and His Church. In the recommendation and acceptance of candidates, regard must be had to health, to honesty, (in the German sense—Ed.), qualifications for mental improvement, true-heartedness of soul, to industry and love of labor, to temperance, and to the inner fixedness of the spirit upon God. At their reception they should not be under 15 years of age, nor over 25. But to this there may be exceptions. The Board, that is, the Committee of Classis, reserves to itself the right, at any time to dismiss students, who do not come up to the requirements of the Institution.

8. For the expeditious dispatch of the business interests of the Institution, Prof. R. Schiedt will act as Secretary; and Prof. Lange, as Treasurer and Hans-Vater. All contributions in money or pledges for future gifts, communications, or information, should be addressed to the Chairman of the Committee, Rev. John Gantenbein, Portland, Oregon.

Latrobe, Pa.

The Rev. S. H. Eisenberg, missionary at Latrobe, Pa., says that after the meeting of Synod, he began to secure subscriptions towards meeting the indebtedness resting on the church at Latrobe, payable one half within one year, the other half within two years. The result is that he has been successful in obtaining the whole amount left for the mission to pay by the Synod, which agreed to give eight hundred dollars, provided the balance was made up by the congregation within two years. The burden is no doubt a heavy one for the membership, as they will have fully one thousand dollars to raise each year; but they have come up nobly and willingly to the work. Just think. There is always a way out of pressing difficulties, when trouble, like a gloomy cloud rises, provided it is once found. If the Synod had not stepped in and extended a helping hand to this mission, it is not likely that it would not have felt itself strong enough to roll the stone out of its way, for it was a good one.

Saegertown, Crawford County, Pa.

An interesting Missionary Conference was held on the 27th, 28th, and 29th of December, in the Reformed church at Saegertown, of which Dr. Joseph H. Appel is pastor. All the members of Classis were present as a matter of course. Pilgrim, Pontious, Leberman, Hahn, Gruenstein, and Elder Boush, delivered addresses on subjects assigned them. Pastor Gruenstein delivered the German address on Missions in Europe and America. The meetings are represented as being of a highly interesting character, and many persons came from a distance to attend them. One evening as many as 22 persons came down from Mosierstown, a distance of four miles—per pedes. Just see how our people like such meetings. After a while they will call for big mass meetings, if the ministers encourage them a little.

Captain Alfred Appel, our New York correspondent, who was present, took the place of one of the speakers, who was temporarily absent, and delivered an off-hand speech on the coming of the Kingdom of God. Among other things, according to the report of his stenographer, he said:

But we wish to say a few things to those who are not members of this Kingdom. As good citizens they have an interest in the coming of this Kingdom. They enjoy its benefits in the protection it gives to their rights, their persons and properties, for where Christ is King all these things are secured. It involves in its range all the interests of man's well being for time and eternity. And yet there are those who advocate the "religion of humanity." Certainly there is no salvation in humanity in heathen countries. There ever increasing darkness prevails, and the progress is not upwards but downwards. But the Kingdom of God has been coming for ages, and is still coming in the earth; and it is therefore right that all alike should by their means, their talents and their influence help to promote its progress in the world. It is an everlasting Kingdom, one in which our wants are met and satisfied both here and hereafter. Then let every person remember that he owes allegiance to this Kingdom, and that he should hold his entire life subject to Him, whose right it is to rule and reign.

Jesus shall reign where'er the sun
Does his successive journeys run.

Selections.

Old truths are always new to us if they come with the smell of heaven upon them.

Impoliteness is derived from just two sources—indifference to the divine, and contempt for the human.

Experience tells us that each man most keenly and unerringly detects in others the vice with which he is most familiar himself.—F. W. Robertson.

Those who lie buried in the Potter's Field Will rise again, as surely as ourselves That sleep in honored graves with epitaphs; And this poor man, whom we have made a victim, Hereafter will be counted as a martyr.

H. W. Longfellow.

The believer, lifted by the power of the Holy Spirit out of the attraction of Christ, gravitates upward. He no longer needs a whip and spurs to urge him, but the magnetism of love draws him sweetly, yet mightily, onward toward the King in His beauty.—Steele.

Oh, draw me, Father, after Thee,
So shall I run and never tire;
With gracious words still comfort me,
Be Thou my hope, my sole desire.
Free me from every weight, nor fear
Nor sin can come if Thou art near.

We need to learn the lesson that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all agast and terrified.—Fuller.

True worth is in being, not seeming.
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

An unmusical ear is never pleased with melody or harmony either. An unsanctified heart is never refreshed by holiness and purity and peace. You cannot make the physical ear susceptible of secret sounds, and man cannot make the natural heart susceptible of divine grace. It needs the touch of the Creator in the one, it needs the tuning of the Creator in the other.—John Cumming.

Science and Art.

A female figure of France, standing in a chariot, driving four horses abreast, and holding a half-furled flag, is to surmount the Arc de Triomphe at Paris.

Some antique bronzes, it is said, have been discovered at Anglem in Belgium. Among them are male and female statues, heads of a bearded Mercury, of tigers, and of a lion, pieces of a square pipe and a Roman spout. The place where they were found is supposed to have been the site of a Roman villa, in the time of Antoninus. The statues are finer than any found at Pompeii.

An English lady has invented a new kind of painting on glass, called phonochrome. It can be applied to ordinary glass without any preparation, and can be used to decorate windows, dishes, or any glass-ware. It will bear thorough cleansing with water, and even rubbing with flannel. It is as transparent as glass itself, and in windows, while it shuts out an unpleasant view, it does not impede the light.

THE SCOTTISH HIGHLANDS INVADED.—When

a railway already skirts the shores of Loch Awe and runs through the savage Pass of Brander we can hardly be surprised at any proposal to extend the dominion of the locomotive in the Highlands. Yet the plans of the projected Glasgow and Northwestern Railway, duly deposited the other day with the Parliamentary authorities, are almost sufficient to take the breath away; and many who have made pilgrimages on foot in the past years to the remote fastnesses on which the disenchanting iron horse is about to intrude—even though they should happen to be strongly democratic in their sentiments—will probably feel somewhat as Wordsworth did when he dashed off his indignant sonnets against the proposal to bring the railway into his sacred domain among the English Lakes. The new line is to skirt the foot of Benlomond! It will pass through the rock in which Rob Roy sheltered himself from pursuit in his cave. The quiet of Glenfalloch is to be broken by its shriek. From Glenorchy it will rise to the summit of the Black Mount, a thousand feet above the level of the sea; it is to run through Glencoe, and there will be a station near King's House! After this, we are prepared for anything; and we meekly accept all the other details of the journey, via Ballachulish, Ben Nevis, and the banks of the Caledonian Canal, till we reach Inverness. Thus the old order gives place to the new. Glasgow and Inverness will be brought forty miles nearer each other than they are by the existing railway; and the cockney pilgrim—if we may employ such an old-world term—will be able to run down to the capital of the North in 154 hours.—Glasgow Leader.

Personal.

Joseph Cook says that nine out of ten scholarly physiologists abroad are theists and that Herbert Spencer is regarded as nothing more than a mere crescent moon in his last quarter.

John G. Saxe, the poet, is still an invalid at his son's home in Albany. His disease is neuralgia, accompanied by chronic dyspepsia, causing much pain and physical emaciation. His mind, however, is unimpaired, and he reads much and talks as brilliantly as ever.

Thurlow Weed's correspondence is to be turned over to his biographer, Frederick W. Seward. Mr. Weed preserved nearly all of the letters he received in his lifetime, without regard to the subject matter. He had them indexed and filed away in his house. Many of them are of historical value.

The Rev. Edward Everett Hale tells, with much enjoyment, a story of his early clerical experience. He went, he says, to Northampton to preach one Sunday. In the vestibule of the church he was met by a venerable man, who said to him: "I am dreadfully deaf, sir, and I don't always hear a word that's said; but I wish you would speak the text aloud, for when I hear a young man's text I know what he's going to say and I can sort of follow along."

President Fetterolf has just been made President of Girard College. He is a native of Montgomery county, Pa., and forty-eight years of age. He began his scholastic career as a professor of English literature and mathematics in the Freeland Seminary, at his home, of which institution he became the principal in 1867. After occupying that position for five years, Professor Fetterolf was elected principal of the Andalusia Seminary, under the care of the Protestant Episcopal church, in Bucks county, and remained there until his election two years ago as Vice-President of Girard College.

In England Cardinal Manning wears the badge of a total abstainer, the emblem of the Blue Ribbon Army, and takes a position in it by the side of its Protestant workers. He is reported to have said that "he considers every good cause, tending to draw the human soul from darkness to light, as the work of no particular creed but of God Himself." At the funeral of Dean Stanley both Cardinals Newman and Manning were present, and the former was present at the funeral of Dr. Pusey. These facts are evidence that the world moves even at Rome. There has been no former occasion since the Reformation, when a Roman Cardinal has by his presence taken part in any ceremony of the English church.

Items of Interest.

There are nearly 3,500 students at Leipsic University.

It is estimated that in 1882 Massachusetts sent \$900,000 to Ireland.

The Franklin collection of manuscripts bought in England for the United States Government is ready for shipment to this country.

The oldest fire engine in this country is said to belong to Bethlehem, Pa. It was made in London in 1698.

A St. Louis clergyman was brought into a scandal, which has led to a lawsuit, chiefly because he bought a set of false teeth for a girl whom he was believed to admire.

Hobson's Choice, meaning a compulsory selection, originated with a Mr. Hobson, of Cambridge, England. He let horses, and it was his invariable rule, that whoever wanted a horse should take the one nearest to the stable door or none.

The State of Texas is larger by more than 60,000 square miles than the German Empire, and it has 153,477 more square miles than Great Britain and Ireland combined. It would make more than five States of the size of New York.

It is a curious fact that Connecticut once claimed to extend to the Pacific Ocean, and Virginia ceded to the United States all the territory between the Ohio, the Alleghenies, the Lakes and the Mississippi. She is thus the mother of States, as well as statesmen.

The original doorknocker, brought over in the Mayflower, which for several generations was upon the front door of an old Winslow Street house at Marshfield, still standing on the Webster farm, has lately come into the possession of Rev. W. C. Winslow, of Boston, who will probably give it to the Webster Historical Society.

Pastor Cowle, of the Third Unitarian church, Chicago, was annoyed by many anonymous letters, to which he paid no attention, but his secret enemy found a way to disturb him at last. The clergyman received a telegram from New York, stating that his father was dying in Saratoga and desired him to come immediately. He made the journey in a hurry, only to find that the old man was in excellent health.

The commission for which the Massachusetts Legislature last year made an appropriation for the purposes of an investigation of industrial education in Europe has reported to the Governor. It visited the schools at Crefeld, Prussia, and several technical schools in England, and the report gives encouraging and suggestive statements in regard to these schools.

According to the Madras Mail several bags of

cloves shipped from Zanaibar to London were found to contain a heavy percentage of artificial cloves neatly manufactured by machinery. They were made of pine, stained of a dark color, and had been soaked in an essence of the spice to give them the required odor. The Mail, recalling the wicked wooden nutmeg notion originated in Connecticut, declares the articles to be of American manufacture. Can they be dyed and scented shoe pegs?

A recent book on fire and marine statistics shows that in 1881 there was paid for fire insurance in the United States \$79,000,000, and that at the close of the year the amount of property insured was \$11,000,000,000. During 1881 twenty fire insurance companies, with an aggregate capital of \$3,005,850, went out of business, and two others reduced capital from \$400,000 to \$250,000.

Farm and Garden.

Don't put a frosty bit into a horse's mouth. "We have seen," says The New England Farmer, "horses the skin of whose tongue and lips was as effectually burned by a frosty bit, as they would have been by a red hot one, and all the while the owners were wondering why the animals refused to eat, and fell off in flesh." It is but little trouble to keep the bridle where it will be warm, and thus save the horse from much needless suffering.

RYE AS A FORAGE CROP.—The advantage of rye as an early forage crop, is never realized until tested. People will raise rye, and because it looks so fair and promising, they shrink from feeding it in its green state—it looks like waste, they say. But this is a great mistake, as it is far better economy than to allow it to go to seed and then feed the grain, or to buy hay or fodder to feed. It is fully two-thirds as nutritious as hay when cut during the blooming period, and will not cost one-fourth as much. Of course green rye must not be depended on for working animals without a full allowance of grain, any more than you would depend on hay or corn fodder without grain. It only makes a cool, juicy filling for the animal, just adapted for the season of the year. It can be grown for about \$2 a ton. Cut off early in May, it leaves the ground in excellent condition for corn, sweet or round potatoes, beans or buckwheat, without sensibly drawing upon the grain-producing elements in the soil. The beauty of this crop is its earliness. It comes before clover, and before pasture has attained sufficient growth for food, or while it is an extravagant waste to turn animals upon it. All animals eat it with avidity. We sowed last year five acres for soiling, but less than an acre was all our animals (ten head) could eat before it was ripe. We sowed only half a bushel to the acre, yet it tilled so abundantly that the cradlers thought it all they could do to go through it. If cut when bloom first commences, a second growth will spring up for pasture, or to be turned under for green manure.—Practical Farmer.

Books and Periodicals.

THE SECRET DISPATCH, by James Grant. New York: John W. Lovell Company, 14 and 16 Vesey Street. For sale by J. B. Lippincott & Co., 715 and 717 Market St., Phila. Pp. 256. Price, 50 cents.

This is one of a number of books published under the title of the Lovell Library. It is a Russian story based upon facts that come out in an official report, issued by Catherine II, in regard to the death of Ivan IV. It is full of thrilling adventures, and pictures the liabilities incurred even in performing state duties in that country of absolute monarchy. There has been some carelessness in printing the book: e.g., what was intended as a foot note, is inserted in the middle of a sentence on page 17—but everyone will understand that oversight.

We have received from the American Sunday-School Union, Chestnut street, Philadelphia, a second instalment of the "Robert Raikes Libraries," in which it is proposed to give 30 volumes for \$3. The first ten we noticed some time ago, and those just placed upon our table include the following works: "The Sunny Side; or, The Country Minister's Wife"; "Robert Dawson; or, The Brave Spirit"; "Emma Alston, or, The New Life"; "Slim Jack, or, the History of a Circus Boy"; "The Dairyman's Daughter," by Legh Richmond; "The Prairie Missionary"; "Blind Amos and His Velvet Principles"; "The Pilgrim's Progress," by John Bunyan. Part First: Ditto Part Second. "The Happy World; or, Good, Better, Best," by Rev. Jas. W. Alexander, D.D. It will be seen that these are from among the best books published by the Sunday-School Union. Ten more are to follow. One volume is published each week at \$1, in advance, for ten.

In those numbers of THE CONTINENT current for the second and third weeks of January, there is an unusual array of fine engravings. The number bearing date of January 10th contains the first two papers on the "Wits and Beauties of the Eighteenth Century," by Amelia E. Barr. The second paper follows under date of January 17th. They contain many engravings from famous portraits or medallions. Among them are Miss Chudleigh, afterwards Duchess of Kingston; Catharine Hyde, Duchess of Queensbury; the beautiful Mary Lepel (Lady Hervey); Maria, Countess of Coventry, and the Duchess of Hamilton, her sister, known prior to marriage as "the beautiful Misses Gunning" of Lord Chesterfield's time; Lady Sarah Bunbury, Georgiana, Duchess of Devonshire; Mrs. Montagu; Mrs. Siddons, Mrs. Wollstonecraft and Lady Mary Wortley Montagu. Several of these are from paintings by Sir Joshua Reynolds, and they are executed by such engravers as T. Johnson, D. Nichols, C. Spiegle, and others. At a time when a modern English "professional beauty" is posing before the American public, these portraits of her famous predecessors are peculiarly appropriate. The engraving of Lady Bunbury is the first wood cut of this character from Sir Joshua's famous painting representing this celebrated belle in the act of sacrificing to the Graces, in classic costume.

Another engraving in the number for January 17th is deserving of special mention as the first that has been executed from Mr. Eakin's famous portrait of Dr. Gross, of Jefferson College, representing the veteran surgeon superintending a critical operation at a clinic. This has been admirably engraved by Juengling.

LITTELL'S LIVING AGE. The number of the Living Age for the week ending Jan. 13th, the second number of the new year, contains: The Primitive Policy of Islam, Contemporary Review; Thomas Carlyle's Apprenticeship, Scottish Review; Four Months in Morocco, Blackwood; The Factor's Shooting, Blackwood; A Relic of Swift and Stella, Temple Bar; No New Thing, Cornhill; Baboo English, Chambers' Journal; An Autumn Flood, St. James' Gazette; with choice poetry and miscellany.

A new volume began with the first number of January, affording a convenient opportunity for beginning a new subscription.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American 44 monthlies or weeklies with the Living Age for

a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 24th of Dec. 1882, at Jenner's Cross Roads, Somerset county, Pa., by Rev. M. H. Dieffenferer, Mr. Joseph C. Horner, of Jenner's Cross Roads, Somerset county, Pa., to Miss Nancy Shaulia, of Sipesville, Somerset county, Pa.

In Chambersburg, on the 4th inst., in Zion's Reformed Church, by Rev. W. C. Cremer, Mr. Howard B. McNulty to Miss M. Virgie Seibert, eldest daughter of J. W. Seibert, Esq., both of that place.

In the Reformed Church, Martinsburg, W. Va., Jan. 9, 1883, by Rev. Donovan and the pastor, Mr. Charles D. Matthaei, nephew of Elder C. P. Matthaei, to Miss Filie C., daughter of the late Rev. W. T. Lower, of Chambersburg, Pa.

Dec. 19, 1882, by Rev. W. I. Stewart, Everett, Pa., at the bride's home, Mr. George Walker to Miss Florence E. Eberly, both of near St. Thomas, Pa.

In Kintnersville, on the 16th of December, 1882, by Rev. D. Rothrock, Mr. Samuel D. Mann, of Nockamixon, Bucks county, Pa., to Miss Anna C. Kohl, of the same place.

In Allegheny City, Pa., Dec. 25, 1882, by Rev. John H. Prugh Mr. P. Keil to Miss Louise Voight, all of Pitts'burgh.

On Dec. 28, 1882, Johnstown, Pa., by Rev. W. H. Bates, Mr. Alfred Head to Miss Emma E. Dyer, both of Johnstown, Cambria county, Pa.

By Rev. B. B. Ferer, of Pleasant Unity, Pa., on the 15th of October, 1882, Mr. Henry Laufer, Jr., to Miss Mary Ellen Kemp, both of (near) Greensburg, Pa.

On the 9th inst., at St. John's Reformed parsonage, Wyoming, Del., by Pastor Newton J. Miller, Mr. Peter S. Brown, of Locust Grove Farms, to Miss Lizzie Cooper, of Sandtown, Del.

On the 10th inst., by the same, at the residence of the bride's parents, Mr. Frank A. Gray to Miss Jennie L. Wetzel, both of Wyoming, Del.

Obituaries.

DIED.—Anna Maria, infant daughter of Claus Alexander, born Dec. 31st, 1882: died January 7th, 1883.

DIED.—On the 27th of Dec. 1882, at her old homestead, in Uwchlan township, Chester county, Pa., Mrs. Maria Stiteler, widow of John Stiteler, aged 76 years and 15 days.

This aged sister was truly "a mother in Israel." Many more than her own children had learned to call her mother, and it was, indeed, a grand tribute, to hear him, who for fifty two years was her pastor, and several years her senior, say: She had been as a mother to him. Her life was exemplary; her faith firm; and her death, though comparatively sudden, was calm, peaceful and saintly. Her funeral on New Year's day was largely attended. Revs. Jesse B. Knipe, L. D. Stambaugh and her pastor officiated.

DIED.—At Easton, Pa., on the 2nd inst., Mrs. Sophia C. Thompson, wife of William Thompson, Esq., and daughter of the late Peter Shnyder, departed this life, after a prolonged and painful illness, which was borne with Christian fortitude and resignation.

From youth up a faithful and consistent member of the Third Street Church, well known and beloved in the congregation and community, kind to the poor, a liberal supporter of the church of her fathers, constant in attendance upon Divine worship, she has passed from this scene of sorrow and trial to the joys of a better world, to join loved ones who have gone before, leaving behind a husband, a daughter, and a large circle of kindred and friends to mourn her loss and cherish her memory. "Blessed are the dead who die in the Lord." T. C. P.

Acknowledgments.

Bethany Orphans' Home, at Womelsdorf.

By Rev C S Slagle, Cessna, Pa. from Pleasant Hill cong, \$2 13. Mrs Beitenmiller, Phila, 10 00. Rev C Borchers, Baltimore, Md, 6 00. Mr N B Schmitt, from cong and S S Woodstock, Va, 11 61. Mr G Gelbach, Phila, from Mr Maybury 5 00. Rev T F Hoffmeier, from S S, Middletown, Md, 20 00. Rev E R Esbach, from the Rev Ref Ch, Frederick, Md, 37 00. Rev H Trautman, Cleveland, O, 16 00. Rev C Schaaf, from St John's S S, Fort Wayne, Ind, 14 03. Rev A Houts, Orangeville, Pa, from his little children, Mary and Alfred B, 2 00. Rev H Korteuer, from his S S, Bucyrus, O, 5 00. Rev C Gundlach, from Ref cong, Rochester, N Y, 4 00. Mr Chas Santee from S S of Christ Ref Ch, Phila, 13 25. Rev G B Besser, from Ref cong, Emmittsburg, Pa, 7 15. Rev J Kuelling, D D, from Mrs Schweinfurth, W Phila, 1 00. Rev J F Geissel, from St John's cong, Marion, Ind, 4 00. Rev F W Berleman, from Kensington S S of Salem cong, Phila, 8 00. Rev F W Kremer, D D, from 1st Ref cong, Lebanon, Pa, 50 00.

BUILDING FUND.

From G C Nicolaus, 1 00. By Chas Santee, from Christ Ref Ch, Phila, 100 00. Rev J N Bathman, Lynnport, Pa, from New Bethel Ch, 15 00. Jacksonville St Jacob's Ch, 12 00. Rev W Walenta, from Salem Ebenezer cong, Norheim, Wis, 10 00. J R Lewis, Marysville, Pa, from Duncannon cong, 5 00. Maryville, 4 00. General account: Rev G P Hartmetz, from Peter Meister, Archbold, O, 3 00. Rev Wm J Stewart, from Everett charge, Bedford county, Pa, 6 38. Rev J A Peters, from 1st Ref Ch, Lancaster, Pa, 30 00.

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From "Bethany Orphans' Home Mite Society" of East Manach Chunk, per Lewis P Peter, Rev J E Freeman, 37 35. Miss Esther Hostenstein, of near Milton, Pa, 10 00. D B ALBRIGHT, Supt.

Religious Intelligence.

At Home.

At Cornell University an Episcopal Church congregation holds service in the college chapel every Sunday before the regular morning sermon, and after the sermon of the afternoon. One of the professors is rector, and the services are maintained in vacation as well as in term-time.

In his recent pamphlet, Dr. Spaeth says that of the 125,000 communicants assigned to the General Synod of the Lutheran Church, there are but 5,000 Germans—all the rest English. Of the 195,000 communicants of the General Council, there are at least 120,000 who make use of the German language, and about 40,000 Swedes, and the rest are English. This is without counting the Iowa Synod, which is entirely German and numbers 25,000 communicants and which co-operates with the General Council on all practical questions.

Professor Parke advocates the establishment of a liturgical service in the Congregational Church similar to that used by the Episcopalians. In a recent address, he referred to this matter as follows: "You have sometimes heard that the Congregational denomination ought to adopt the policy of the Episcopalians, and receive into its ministry all men who have the requisite ministerial gifts, whether the men adopt the principles of a Dr. Pusey or a Dean Stanley. But the structure of the Congregational denomination does not allow it to be so liberal and indiscriminate in this regard as the Episcopalians are. They have a bench of bishops who may control the wayward tendencies of their clergy. They have a liturgical service which reiterates in various and emphatic forms the great truths of orthodoxy. If their minister be a Unitarian, there is the liturgy which holds up the Trinitarian doctrine before the people. The men and women who attend the Episcopal Church are also instructed once, twice or thrice every Sabbath day in the doctrine of orthodoxy, even if the short discourse which the minister preaches should not contain a single orthodox doctrine. Thus the liturgy is the bulwark of the Church. We have nothing like this to depend upon."

Abroad.

There are more than 50 vacant pastorates in the Reformed Church of France, and several of them of 8 or 7 years' standing.

A religious movement among the Catholics of Concorce (Lot et Garonne, France) has led to the erection and opening of a "temple" there.

The corner-stone of the first new Lutheran Church built in Leipzig during the last 300 years was recently laid.

The fête des réfugiés has been kept with more than usual éclat in Berlin this year. It perpetuates the arrival of the French Huguenot fathers in Brandenburg in 1685. They availed themselves of the asylum which the Protestant Elector offered them.

During the last ten years \$20,000,000 have been contributed by the Irish Church, or \$25 for every person belonging to it, old and young. In the same period 44 new churches have been built, and more than 100 restored, and Archdeacon Stewart reports that there has been real spiritual progress.

The Friendly Society of Dissenting Ministers in Scotland, chiefly United Presbyterian, has lost about two-thirds of all its fund through embezzlement by the acting secretary. The fund existed for the benefit of widows and orphans of clergymen. The amount lost was about \$100,000.

The Irish Presbyteries are complaining that no uniform method marks the observance of Presbyterian worship in the Emerald Isle. The English and Scotch have theirs, and the Irish want theirs, not establishing rigid forms, but giving liberty of variation. The *Christian at Work* thinks that "an elastic, optional liturgy would probably just suit our Irish friends."

The petition of the Presbyterian Church of Victoria for a British Protectorate over the New Hebrides group, in the interests alike of Christianity and humanity, has been laid before the Queen. Lord Kimberly says, it appears, not able to advise Her Majesty to grant the prayer of the petitioners. The Government, however, is taking steps to prevent disorders in the Western Pacific generally.

On the 29th ult. the Bishop of Peterborough licensed fifty-five lay readers for parishes in Northampton, and delivered an address on their duties and responsibilities. He regarded the revival of the office of lay-reader in the Church of England as a token for good, and said that in the purest days of the Church it was never her wish that ministrations should be confined to the clergy. A layman's position had been too much thought of as one to be exclusively ministered to, and too little as one to minister.

After long holding a "half-way" position between Protestants and Roman Catholics, M. Hyacinthe Loyson publishes a letter remarkably broad and brotherly, in which he says: "We cannot be truly Catholic without being Protestant in a sort; that is to say, protesting at once against Ultramontanism and Rationalism. A full affirming of Divine truth supposes a full negation of human error. Sound and living Christianity necessarily consists of these two elements, which superficial minds regard as irreducible and irreconcilable."

Messrs. Moody and Sankey concluded their meetings at Cambridge, England, on November 11. At the University meeting, in response to an invitation that all who had found salvation that week, or desired to find it, should go into an adjoining room, 400 students of the University immediately responded. The next day, November 11, Messrs. Moody and Sankey commenced religious meetings at Oxford to continue seven days, and from the first secured overflowing and most enthusiastic meetings. Many professed conversion. They expect to commence meetings in Dublin on January 18.

The list of persons whose names are laid before the Sacred Congregation at Rome each year as worthy of canonization, or the minor honor of beatification, is compiled in the first fortnight of December each year, and a copy of it is sent to every Archbishop and Bishop in the Roman Catholic world. The list for the present year has already been sent out, and has by this time doubtless reached most of the prelates of Europe. It contains the names of 207 "venerables," as they are called, of whom eighty belong to the Corea, forty-four to Tong-King, thirty-one to Italy, twenty-three to France, ten to China, ten to Cochinchina, six to Spain, one to Portugal, one to Austria, and one to Poland. Nearly half the names are those of persons belonging to religious (particularly missionary) orders, the Dominicans heading the list with twenty.

In compliance with the order of the last General Assembly of the Free Church of Scotland, a pastoral letter has been issued on the subject of disestablishment, the consequences of which are thus pointed out:—"The whole tone of our national life would suffer degradation from such a change, and it would be more difficult than ever

to prevent, in our civil and criminal arrangements, the substitution of a short-sighted worldly expediency for those high principles of the Christian faith which alone penetrate to the deepest springs of a nation's welfare and alone secure the prosperity of far-distant years. While we thus object to disestablishment, we object not less to that disendowment and secularizing of the property of the church which would inevitably accompany it." The address shows what would happen should disendowment take place. The interests of the present generation of ministers would not be injuriously affected—the minister of a parish would be permitted to remain in his position and to receive his stipend; but when death enters the manse then would the difference appear. The manse and church would probably be sold, and there would be no stipend for the minister who follows.

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CUMBERLAND VALLEY R. R. TIME TABLE.—June 19th, 1882.

DOWN TRAINS.	Hy'g	Exp.	Mail	Phl.	Acco.	Carle	N. Y.
A. M.	A. M.	A. M.	P. M.	P. M.	A. M.	P. M.	P. M.
Leave Martinsburg	7:00	8:05	12:05	4:05	8:40	9:02	
" Hagerstown	8:05	9:10	12:32	4:33	9:02		
" Greencastle	8:30	9:35	12:43	4:45			
" Marlton	4:30	5:35	1:00	5:05	9:25		
" Chambersburg	4:55	6:00	1:25	5:31	9:47		
" Shippensburg	5:18	6:23	1:49	5:57	10:10		
" Newville	5:42	6:47	2:15	6:30	10:33		
" Carlisle	6:06	7:11	2:41	7:00	10:57		
" Mech Nichols	6:35	7:40	3:10	7:30	11:30		
Arrive Martinsburg	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
*Arrive Philadelphia 10:20 a. m.							
UP TRAINS.	N. O.	Exp.	Mail	Phl.	Hy'g	Carle	N. Y.
A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Hagerburg	3:25	7:35	12:45	4:05	*8:55	9:05	6:30
" Mech Nichols	3:48	8:04	1:13	4:33	9:23	7:03	
" Carlisle	4:10	8:30	1:40	5:00	9:48	7:30	
" Newville	4:33	8:55	2:09	5:28	10:12	7:58	P. M.
" Shippensburg	4:55	9:22	2:35	5:55	10:35		
" Chambersburg	5:20	9:50	3:00	6:22	11:00		
" Greencastle	5:42	10:15	3:25	6:52	P. M.		
" Hagerstown	6:05	10:45	3:55	7:20			
Arrive Martinsburg	11:15	4:30	8:00			
A. M. P. M. P. M. P. M. P. M.							
Leaves Philadelphia 5:40 a. m.							

*Arrive Philadelphia 10:20 A. M.

UP TRAINS. N. O. Exp. Mail Phl. Hy'g Carle N. Y. A. M. P. M. P. M. P. M. A. M. P. M. Leave Hagerstown 3:25 7:35 12:45 4:05 8:50 9:30 Leave Martinsburg 4:25 8:00 1:10 4:13 8:55 9:35 Leave Greencastle 4:40 8:10 1:20 4:30 9:10 9:40 Leave Marlton 4:55 8:25 1:35 4:45 9:25 9:55 Leave Chambersburg 5:20 8:50 1:55 5:00 9:50 10:20 Leave Shippensburg 5:45 9:15 2:15 5:25 10:15 10:45 Leave Newville 6:10 9:40 2:40 5:50 10:40 11:10 Leave Carlisle 6:35 10:05 3:05 6:15 11:05 11:35 Leave Mech Nichols 7:00 10:30 3:30 6:40 11:30 12:00 Arrive Martinsburg 11:35 4:45 arrive A. M. P. M. P. M. P. M. P. M.

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General News.

Home.

Hon. Lot M. Morrill died at Augusta, Maine, on the 10th inst.

Ten men were killed by a coal mine explosion at Coulterville, Ill., on the 8th inst.

The Star Route trials which were interrupted by the sickness of a juror have been resumed.

A boiler explosion took place last week in Bethlehem, Pa., and several persons were killed.

Clarke Mills, the sculptor, died in Washington. He was born in 1815. His principal works are the equestrian statues of Washington and Jackson.

The severest snow-storms of the season have been experienced during the past week. Railway travel has been impeded, and the workmen on the city passenger roads have been subject to hard labor and much exposure.

Baltimore, Jan. 9.—The small-pox is palpably abating, and the new cases are decreasing in the parts of the city where it most prevailed. Compulsory vaccination is rapidly progressing. People in the country still keep away from the city, fearing the disease, which considerably injures business.

St. Louis, Jan. 14.—The Planter's Hotel, one of the largest in the city, took fire this morning shortly before five o'clock, and burned so rapidly that four persons lost their lives. The greatest confusion prevailed when the alarm was given, and nearly all the guests escaped in their night clothes.

The weather was intensely cold, and the firemen were thereby greatly hindered in their work. It is thought there were not more than four victims. Three bodies have been taken out. The fire at 10:25 o'clock was under control. The loss on the hotel will not exceed \$30,000.

The fire broke out shortly after 4 A. M. in the kitchen of the hotel, and extended to the pantry, store-room and servants' quarters. These were in a building in the rear, and detached from the hotel, which was not injured. One servant was suffocated, one burned and two others have broken limbs. Great excitement prevailed among the occupants of the hotel, most of whom left the hotel, but returned during the day.

The most appalling disaster of the week is the burning of the Newhall House, a six-story hotel in Milwaukee, which occurred on the 9th inst. The fire was discovered at 4 A. M., and in less than half an hour the whole building, long designated as a death-trap, was enveloped in flames. Scenes of the utmost terror prevailed. The inmates of the doomed building jumped by dozens from the upper stories, covering the stone sidewalks with lifeless bodies.

The shrieks of the unfortunates filled the air in a heartrending manner. The people below were unable to render any aid. Quite a number of the terrified guests and employees of the hotel appeared at the windows, and seeing the distance to the ground, fell back to perish in the flames. The employees of the hotel, which accommodated 800 guests, numbered 86, mostly lodged in the sixth story. Exit by way of the roof was cut off by the fire and the two staircases with the fire-ladders were not available for the same reason. A few persons were saved by jumping on canvas held below, but some were intercepted by the telegraph wires and cut to pieces.

The very latest estimates place the loss of life by the burning of the Newhall House, Milwaukee, at 110. There were 110 guests and 67 employees in the building. Of these, 20 have so far been identified among the dead, 48 are missing, and 67 are known to have been saved, leaving 42 unaccounted for, who are supposed to be in the ruins. Names are constantly being added to the list.

The Bill for the reinstatement of Gen. Fitz John Porter, has passed the U. S. Senate. Also the Presidential Succession Bill, the text of which we give as of general interest:

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, that in case of removal, death, resignation, or inability of both President and Vice-President of the United States, the Secretary of State, or if there be none, or in case of his removal, death, resignation, or inability, then the Secretary of the Treasury, or if there be none, or in case of his removal, death, resignation, or inability, then the Attorney-General, or if there be none, or in case of his removal, death, resignation, or inability, then the Postmaster-General, or if there be none, or in case of his removal, death, resignation, or inability, then the Secretary of the Navy, or if there be none, or in case of his removal, death, resignation, or inability, then the Secretary of the Interior shall act as President until the disability is removed or until the vacancy is otherwise lawfully filled; such officer being eligible to the office of President under the constitution, and not under articles of impeachment by the House of Representatives of the United States at the time the powers and duties of the office shall devolve upon him.

Provided, That whenever the powers and duties of President of the United States shall devolve upon any of the persons named herein, if Congress be not then in session, or if it would not meet regularly within twenty days thereafter, it shall be the duty of the person upon whom the said powers and duties shall devolve to issue a proclamation convening Congress in extraordinary session; giving twenty days notice of the time of meeting.

SECTION 2.—That the preceding section shall only be held to describe and apply to those officers who shall have been appointed by the advice and consent of the Senate to the offices therein named.

SECTION 3.—That section 146 of the revised statutes is hereby repealed.

Foreign.

London, Jan. 15.—The Daily News' Berlin despatch says it is estimated that the losses by the floods will reach 80,000,000 marks.

Moscow, Jan. 13.—Persons frozen to death are found in the streets here daily. There have been four deaths from the cold at Kharkoff.

St. Petersburg, Jan. 14.—During the performance yesterday at a circus in Berditscheff, in Russian Poland, a fire broke out in the building, and before the spectators could escape the whole structure was ablaze. Three hundred persons perished in the flames.

Sofia, Jan. 14.—The reports of preparations for an early rising of the Mussulmans in the mountain districts of Eastern Roumelia are confirmed. The authorities have seized several cases of Martini rifles, sent by the "Young Turkey Committee" at Constantinople to a committee in Philippopolis. Turkish troops have been clandestinely massed on the eastern Roumelian frontier.

The floods in Europe have assumed the proportions of a widespread and general calamity. They have successively visited Italy, Switzerland, Germany, Austria, Hungary and France, causing an amount of destruction and distress that are beyond all calculation. Little rivers, usually scarcely greater than American creeks, have been swollen to the dimensions of great raging torrents,

invading the streets of the cities, undermining houses, carrying away stone and iron bridges and laying waste vast agricultural regions. In many cases lives have been destroyed, and the value of the properties ruined or damaged—including historical structures that have for ages withstood the ravages of time, storms, floods and war—can never be estimated. The people of Hungary are threatened with famine, and appeals for aid are made to this country, and will be responded to.

London, Jan. 13.—The Prince of Wales to day unveiled the statue at the Royal Military Academy at Woolwich, which was erected to the memory of the French Prince Imperial, by the subscriptions of 25,000 officers and men of the British Army, at a cost of \$21,500. The Prince of Wales was accompanied by his two sons, and by the Dukes of Edinburgh and Cambridge. The Queen sent two wreaths. Gen. Lord Wolsley, Prince Lucien Bonaparte, the Duc de Bassano and a large and distinguished company assisted at the unveiling of the monument.

Dublin, Jan. 13.—A great number of arrests were made in this city last evening and this morning under the crimes act. A number of the persons arrested had arms in their possession, and are charged with conspiracy to murder. The arrests were effected in various parts of the city. The prisoners are principally of the artisan class.

The arrests were made in consequence of secret information received last week that a number of persons belonging to a secret society had held a special meeting in Dublin and resolved to assassinate certain ones of the more active members of the Dublin police force. Two of the conspirators turned approvers. Mr. Carey, a well-known and prominent Nationalist. He had been previously arrested under Mr. Forster's Coercion act. It is not believed that he is connected with the assassination party.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, January 15, 1883.

COTTON moved very slowly, and the market was barely steady on a basis of 10½c. for middling uplands; 10½c. for low middling, and 9½c. for good ordinary. Receipts: Gross, 928 bales; net, 779 bales.

FLOUR.—We quote the whole range of prices as follows: Supers at \$2.75@3.25; winter extras at \$3.25@3.75; Pennsylvania family at \$4.65@4.75, some fancy brands at \$4.85; Ohio and Indiana do. at \$5@5.50; St. Louis and Southern Illinois do. at \$5@5.75; Minnesota clear at \$5.12@5.50; do. straight at \$5.50@5.75; do. patent at \$6.50@7.25, and winter patent at \$6.75, as to quality. Rye Flour was dull at \$3.62@3.75 for good Pennsylvania. Buckwheat Flour was in fair demand, with sales of 8000 pounds at \$2.85@3.00 100 lbs for fair to choice.

WHEAT.—Sales of 4000 bushels No. 2 red in elevator at \$1.10@1.10½, the latter for fresh receipts; 15,000 bushels do. for prompt shipment at \$1.11 f. o. b., with \$1.09½ bid and \$1.10½ asked on call for January delivery in elevator; \$1.11½ bid and \$1.11½ asked February; 5000 bushels March at \$1.13½, the closing price; \$1.15 and \$1.15½ asked early for April, closing at \$1.15 bid and \$1.15½ asked.

CORN.—Sales of 3 cars No. 3 white early at 55c; 4 cars do. do. later at 57@58c; 1200 bushels low No. 3 mixed in grain depot at 60c; quoted at 60@62c, as to quality; steamer mixed and yellow at 63@65c, as to quality and location; 1200 bushels sail-mixed track at 66c, with 64c bid and 64½c asked for car lots do. do. in export elevator; 25,000 bushels sail mixed for Liverpool by steamer of January 20 at 65½c, f. o. b. On call 64½c was bid and 64½c asked for January; sales of 30,000 bushels February early at 63½@63½c, and 5000 bushels do. after 'Change at 65½c with 63½c bid and 63½c asked at the close of 'Change for March; 63½c bid and 63½c asked early for April, closing at 63½c bid and 63½c asked.

OATS.—Sales of 1 car No. 2 mixed at 44½c; 5 cars No. 3 white at 46c; 1 car do. extra do. at 46½c; 2 cars No. 2 white at 47½c; 15,000 bushels do. do. spot and January at 47c, and 5000 bushels do. do. February at 47½c, with 48½c bid and 48½c asked for March, and 48½c bid and 49c asked for April.

RYE was firmer under light offerings, with 61c bid and 65c asked for No. 2 Pennsylvania. STAGS.—Raw were dull and easier at 6½@7c. for fair to good refining muscovades. Refined were in fair demand and firm at 8½c. for granulated; 8½c. for crystal A; 8½c. for confectioners' A, and 8½c. for standard A.

PROVISIONS.—We quote Mess Pork at \$18.75@19; shoulders in salt, 7½@7½c; do. smoked, 8½c; pickled shoulders, 8½c; do. smoked, 9½c; pickled bellies, 11c; smoked do. 12c. Smoked butts: Lard, 10½@10½c; prime steam do., \$10.75, with sales of 50 tierces; city kettle do., 11½@11½c; Lard tallow, 11½@11½c; beef hams, \$18.75@19.25; sweet pickled hams, fully cured, 11½@11½c; do. fresh packed, 11@11½c; do. smoked, 12½@13½c. Smoked Beef, 12@14c. Extra India Mess Beef, \$26.50, f. o. b. City Family do., \$16, and packet do. \$15. City Tallow was firm at 8½c. in hhds., Oleo do. 9c.

BUTTER.—We quote Pennsylvania creamery extras at 40c. Western do. do. 38@40c; do. firsts, 30@35c; Bradford county fresh tubs, 30@31c; do. firsts, 25@28c; New York State extras, 30c; Western dairy extras nominally 28@30c. Rolls, choice, 22@23c; do. fair to good, 15@18c; medium and common shipping grades, 13@15c. Prints, fancy, 40@42c; do. firsts, 35@38c; do. seconds, 25@30c.

CHEESE.—We quote New York full cream choice at 14@14½c; Ohio flat fine, 13½@13½c; Pennsylvania part skims, 7½@8½c; do. skims, choice, 5½@6½c; do. rejected, 2@4c.

POULTRY.—We quote live Chickens at 12@13c, Ducks at 14@15c, and Turkeys at 14@15c; dressed Chickens, near by choice, at 16c; do. Western prime, 14@15c; do. scalded and fair dry-picked, 12@14c; do. Ducks, near by choice, at 17@18c; do. Western, 14@16c; do. Geese, at 10@13c, as to quality, and Turkeys, choice, to fancy dry-picked near by, 19@20c; do. Western, 17@18c; good Western, 15@16c; poor, 13@14c, and scalded, 13@15c, as to quality.

EGGS.—Sales on 'Change at 27c. for near-by and 28c. for Pennsylvania extras with 27c. bid for Western extras. On the open market fancy Western would have brought 27c. if here, but best general receipts were not saleable above 26c., and held lots were nominal at 20@25c, as to condition. Lined were dull at 18c.

PETROLEUM.—Shippers were holding off, and the market was easier, closing at 7½@7½c, as to test, for refined in barrels, and 9½@10½c, as to brand, for cases.

HAY AND STRAW.—We quote choice Timothy at \$16, exceptional lots higher; clover, mixed, \$13@15, as to quality. Rye Straw dull at \$12@13.

SEEDS.—Clover was firmer under light offerings and a fair demand. Sales of old lots at 11½@12½c, and 15 bags poor new at 12c, with good to fancy do. quoted at 12½@13½c. Timothy was dull and nominal at \$1.70@1.90 per bushel. Flax was firm at \$1.35@1.37 per bushel.

FEED.—The market was quiet and steady, with sales of 1 car ordinary winter Bran spot on track at \$17; 3 cars good and choice do. do. at \$17.25@17.50; 1 car fair white Middlings at \$18; 1 car choice red do. to arrive at \$19, and 1 car sacked winter Bran to arrive at \$19.

Live Stock Prices.

The receipts for the week were: Beesves, 3500; sheep, 12,000; hogs, 4000. Previous week: Beesves, 2300; sheep, 10,000; hogs, 4000.

BEEF CATTLE.—Supplies were largely in excess of the demand, and prices ruled ¼@½c. lower. Quotations: Extra, 6½@7c; good, 6@6½c; medium, 5½@5½c; common, 4@5c.

CITY DRESSED BEEVES were active and closed at 7½@9c. Western dressed were in good demand and closed at 7½@9c. Sales last week: Thomas Bradley, 140 head Western dressed, 8½@9½c; John Taylor, 117 head do., 8@9½c; Thomas Bradley, 33 head city dressed, 9@9½c; Rodger Maynes & Co., 145 head do., 8@9½c; A. A. Boswell, 159 head do., 7½@9½c; C. S. Dengler, 88 head do., 8½@9½c; Harlan & Bro., 75 head do., 8½@9½c; J. F. Lowden, 45 head do., 8½@9½c; H. G. Beckman, 60 head do., 8@9½c. Dressed Sheep were active. Samuel Stewart sold 1012 head at 6@9c, and 90 head dressed lambs at 9@11c.

HOGS were active and prices were firmer. Quotations: Extra, 9½@9½c; good, 9@9½c; medium, 8½@8½c; common, 8½c.

DRESSED HOGS were active. John Taylor sold 237 head Jersey dressed at 8½@8½c.

MILCH COWS were dull at \$40@50.

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